Church Life

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THE TRIUMPH OF THE CHURCH.

(A sermon preached in the First Baptist Church by the pastor, Rev. Austen K. de Blois.)

Text: Ephesians 1:22: "He put all things under His feet, and gave Him to be the head over all things to the church."

The problem of problems considers the ownership of this world. Shall God have it or the devil? Shall the lower man or the higher man win in the struggle? Shall the flesh or the spirit be supreme? The old question takes on now new meaning. Ideas of world-empire and international leadership are on everyone's lips. Combination and co-operation are key-words for the industrial, social and political life of our age; but these words are primarily God's words. Christ has forestalled the open doors and broken barriers of our modern life in His startling dictum: The field is the world. The field is the world for the tourist. The field is the world for the scientist. The field is the world for the merchant. The field is the world for the manufacturer. The field is the world for the financier. Is the field the world in the ideals and ambitions of the Christian church? Shall the church, which has been the pioneer, be the laggard now? For Christ our Lord, the field was the world. For Paul, the first missionary, the field was the world. The gospel is world-embracing or it is no gospel.

In the struggle and conflict of our life, the twentieth century must be a missionary century for the church, or the church will go to the wall! Unless the church is energized by an unconquerable missionary enthusiasm, she can never take a place of leadership in the life of the future. It is all or nothing. The Valley of Dry Bones must become an army of living men. The ark must be borne forward in the midst of the hopeful and conquering church. It is a day of unparalleled activity. The church is challenged to prove her own or perish in the way. Her influence, her very life is at stake. This is not rhetoric. It is a tremendous certainty, an awful reality. So what means shall the church use to secure her eternal triumph amongst the world's forces?

THE GIFT OF SPIRITUALITY.

Beyond all else *the church must understand and incarnate true spirituality in the individual life and in the larger corporate life.* This may seem like running around a circle. Unfortunately it is not so. Our idea of the spiritual is vague and distorted. The spiritual life was not born in the clouds, in a region of mists and fogs. It was born above the clouds, in the heaven of heavens, and in a blaze of glory. The spiritual man is the man who has no yawning chasm in his life between his worship and his service. The spiritual man is the whole man, made sound and strong and healthy in every part by the spirit of God. Roman Catholicism has made its appeal to eye and ear, to the sense of beauty, the sense of wonder, the impulse to worship. Unitarianism has stimulated the intellect, Methodism the emotions, Ethicism the will. All have been one-sided.

Religion is not a department of life; it is the life itself under control of the spirit of God. We have confused things by distinguishing as we so constantly do, the physical, the intellectual, and the spiritual. We should rather speak of the physical life, the intellectual life, the moral life, all interpretated by the spirit of God; making the complete man. We must win the man for God! Nor is the spiritual life mere assimilation of doctrine or principle. It is also expression of character in active work. Not get but give, not income, but out-go is its secret. The spiritual is the full and natural life of man, expressing itself normally and mightily in effective human service. It is a vigorous outpouring of soul and life.

To the man of common sense to-day the ministry is no longer a priesthood, the church is no longer infallible. More than this, church membership and church attendance are no longer a sure pathway to heaven. Unnumbered hosts outside the churches are moving on to God. But even more, unction and profuse piety are no longer a sign manual of spirituality. No word is more hacked about and battered and distorted than this word spirituality. The word is too often applied to mild and colorless and sanctimonious characters. It has been too much feminized and weakened.

The Good Samaritan was a spiritual man. Why? Because he crossed the street and bent over the poor unfortunate? Yes, but more. Because he sympathized with

him and spoke tender words? Yes, but more. Because he read and prayed with him? I do not know whether he did or not. He certainly did not do it in a dreary, pharisaic, formal fashion. Because he poured oil in his wounds? Yes, and more. Because he lifted him up and put him on his own beast and trudged along on foot. That showed rugged strength and real manliness. Because he paid his board in advance at an inn. That was business-like foresight and noble philanthropy. Those two facts in the case commend the Samaritan to my admiration. The spiritual man is more than a pious man; he is the man who is ready to lift. Lifting power is the modern test of spirituality. And the man needs also practical sagacity. There are men in our churches who are regarded as models of spiritual loftiness, principally because they believe in Divine healing, or "the second blessing," or both of these combined. And those men perhaps without exception, are eminently gentle, eminently patient, not always eminently harmless, and almost without exception eminently lacking in those robust and aggressive qualities which are absolutely essential to the triumph of Christ's spiritual kingdom amongst modern men. Christ's spirit is not only a cloud, but a flame. It is gentle, mild, refreshing. Yes, it distills as the dew. But the paradox of the spiritual life requires a double figure. The spirit burns with fire! We have enough dew. We need more fire.

But this spiritual life must be incarnated, as well as merely understood; and incarnated in the corporate as well as in the individual life. Its presence means, very briefly, a missionary church. Chicago papers have recently been repeating the same old story, "A band of missionaries has just left for the East. Sinners look more interesting a long distance off than they do near by." We can afford to-day to shrug our shoulders and feel pity for the man's ignorance rather than anger for his taunt. The churches that are doing the most for sinners abroad are doing the most for the sinners at home. A missionary church is always a "working church." A church that is not a working church to-day is out of kilter with the times. Churches that devote the midweek service to the cause of missions at least once a month are the churches that are doing the largest work in their own immediate field. Every spiritual church does this. Every pastor who has the power of the spirit, and is honestly desirous of doing a great work for God, preaches a missionary sermon at least once in two or three months, and makes every sermon in some sort a missionary sermon. He can't help it! I'll dare you to prevent him!

Every Christian Endeavor Society that is aggressive and loyal to Christ seeks to have a rousing missionary meeting at least once a month. Every Sunday School that is doing its full duty is aflame with missionary interest. In fine, the Sunday School teacher, the Christian Endeavor worker, the pastor, the church, that is not aflame with interest in wide-world evangelism is not only lacking in spiritual power but is out of relation to the spirit and tenor of the time, and incapable of worthily serving either God or man.

THE TEACHING FUNCTION.

So it will be clear that the triumph of the church depends upon *the training of the children and youth of our Christian land.* We must train our young people in the history of missionary endeavor and missionary opportunity. We must familiarize them with the history of missionary heroes who have labored to extend Christ's spiritual kingdom amongst men. So it is important we should have primary hand-books carefully prepared for the use of our Sunday Schools, Bible circles, young people's societies and Christian schools. Every church should be a bureau of missionary information, a training school for missionary service, a propaganda of missionary principles and missionary enthusiasm. This is necessary and it is primary.

Captain Mahan speaks of the "short view" and the "long view" in diplomatic and political affairs, and urges that men take the long view which looks to future considerations and issues. The marvels of Pentecost were achieved through the disciples because the last words of Jesus, "All the world; the uttermost parts of the earth," were ringing in their hearts, while before them were people out of every nation and every country. There was the immediate command—here the immediate need. So they poured out their souls for the promised blessing of the Holy Spirit and so the miracle was wrought. Paul amongst the apostles achieved the most valiantly, because of the Catholicity of his spirit and the rare sweep of his vision.

Our younger generation in America will go far in the conquest of the world for Christ if they are taught carefully and constantly that God intends that the world shall be conquered and that he wants them to do the conquering. Two things they need to be taught from the beginning of their Christian life: that one thousand million unsaved souls are beseeching them, the favored Christian youth of Christian lands, for their Christ-like sympathy and ministry of healing and helpful power, and that such a call from the lips of that myriad host demands of them no mere good-natured interest, but the thorough and practical enlistment of their time, their talents, their knowledge, their money and their energies.

The missionary idea is in hearty accord with the strength and purpose of youth. Nor is it separate from, but consonant with, the spirit of our time. Pekin is better known to most of us today than is New Orleans, on account of the Chinese embroglio a few years since. Canada's young men know vastly more about South Africa than they do about the famous English county of Kent, because of the recent war. The Philippines were but now for all of us a terra incognita, a group of islands beyond the sunset, out of ken. But now they lie there, out in the water, just beyond San Francisco. Our teachers are there—our officials—our preachers —our soldier boys, constantly coming and going. They belong to America. They belong to Asia. So the United States and the Orient are bound together. So the whole round world is thrown open to our view. Young people are naturally democratic: the inspiring thought of world-fellowship and universal human brotherhood appeals to them most powerfully. Here is the

opportunity of the Christian Church! Let her use this present opportunity for fostering this fundamental Christian ideal, and firing her youth with its inspiration.

THE FAITH THAT WINS.

But the triumph of the church depends not only on the conception and the incarnation of the spiritual life, not only on the careful and persistent training in missionary principles and ideals, but also on the possession of a more aggressive faith. Aggressive is the word, and its need appears from what I have already said. If I discern them aright, the characteristics of the early church were a simple and irrepressible faith, a peculiar directness of effort, and a constant largeness of aim. That faith had little to do with systems and dogmas as such. It was an intense belief in a divine and living Person, whose Holy Spirit guided each man in all effort for the achievement of the high aim held before him, the spiritual redemption of the world, the establishment of the kingdom of God. In the midst of our intricate civilization the same simple and passionate faith buttressing the same effort is essential to the accomplishment of the same great end.

Faith interweaves man's life with God's purpose. Take the promise which begins, "God so loved the world." The starting point, God, reveals the infinite heights. "God so *loved* that He *gave* His Son;" here are the soundless depths. "God so loved the world, that *whosoever* believeth;" these are the illimitable breadths. "Everlasting life;" this suggests the eternal lengths. The verse belongs to God; it reveals the length and breadth and height and depth of His love. But the promise belongs to us; one word makes it ours; "believeth," "whosoever believeth." It is our part in the holy covenant. But it must incorporate itself with God's purpose and promise. It must struggle to attain the lengths and breadths and heights and depths. "Whosoever" is the watchword of a vigorous faith. There is no hint of favoritism here. The doctrine of foreordination has too long hung its chilling, deadening pall over the efforts of the church. It inspired fear and doubt and spiritual impotency.

The individual faith is necessary; the social faith of the great church body is imperatively necessary. Mazzini may speak too strongly, but he speaks suggestively when he says: "The people lack faith; not that individual faith which creates martyrs, but that social faith which is the parent of victory, the faith which arouses the multitudes, faith in their own destiny, in their own mission, in the mission of the epoch." This faith gave to Mazzini and Cavour and Garibaldi the boon of a free and united Italy. We need the faith of conquering armies returning from the field, the faith of great commanders inspired by a common purpose. The crusaders had that social faith, but a great alloy of superstition and fanaticism marred the compound; it was not the pure gold of spiritual victory. Again the social faith of the church was aroused in the days of the reformation, but the mixture of diverse and confusing doctrines hindered the royal conquest of all nations for the Christ of God. To-day there are many movements which portend a reassertion of the social faith of the church of God. Let it be ours to aid this new forth-putting of the ancient vigorous faith that shall arouse the multitudes and usher in the kingdom of the Son of God!

THE NEW CRUSADERS.

What are these many movements of which I speak? The nineteenth century saw the rise of great new armies, dedicated to the service of the King of Kings, the Lord of Glory. There is, first, the missionary host, led by a common motive in all lands. There are Christian strongholds in the abodes of heathenism. The fortifications of truth have been set in the midst of error. The missionary legions, in darkest Africa, in the dreary Northlands, in the changeless Orient, amid papal tyrannies, amid pagan cruelties, have borne aloft the banner of the cross.

Unnumbered regiments of brave young men and young women through their Christian associations are doing large service for their Sovereign Lord.

An army of slum workers has entered into a like sympathy with the needs and burdens of the submerged tenth and is engaging in a hand-to-hand struggle with the hideous champions of devilish crime and shameless vice.

The fresh-faced and sturdy warriors of world-wide Christian Endeavor have entered upon their heroic ministry of helpfulness, with lofty aim and a spirit of unconquerable hope.

And time fails us to tell of the King's Sons and Daughters, the Baraca classes, the Gideons, the Temperance Crusaders, the Student Volunteers, the Salvation Army.

These armies of the Lord have been tested. In most cases the early stages of experiment are safely overpassed. Carping critics still may utter their warnings and fears. But these organizations are not trusting in the strength of numbers, or in the excitements of newly awakened enthusiasm. They have been at war—some for one hundred years, some for fifty, some for twenty. And to-day their energy is unquenchable. To-day their efforts are more practical, their activities are more numerous, their ideals are more clear and certain, their methods are more closely defined, their effective force is more meaningful and productive, than at any previous moment in their history.

THE NEW RELIGIOUS TENDENCIES.

The faith of the church, while understanding the unspiritual weakness, must discern and emphasize the progress of all positive spiritual forces. What are some of these?

The Bible may be memorized less, but it is studied more than ever before. The attendance at Sunday evening preaching services may have declined, but the power of Christian activities has enormously increased. And one great mistake which we still make, is to judge the real power of the church and its progress by the attendance of people at its formal preaching services.

Our new American aristocracy, with its purchase of foreign titles, its shameless display of wealth, its divorce scandles so tirelessly exploited by a yellow press, its degenerate men and women, and its arrant tomfoolery, may tend to breed a pessimistic spirit in the minds of men who love virtue and character; but the fact that the hearts of the multitude are turning toward

Christ to-day as never before, in eager quest for the secret of true manhood, should shed abroad in us the spirit of Christian optimism. More Lives of Christ, reverent, noble, beautiful, have been published in the last thirty or forty years than in the course of all the Christian centuries. Men are fascinated by that matchless personality, and they are seeking as never before to follow in the footsteps of the Master.

It is true that great bodies of laborers and humble men are alienated from the church. But were these people ever in intimate and vital sympathy with the church? Never! And even where the church is failing in her duty, other moral and social agencies without number are striving in the spirit of Christianity and of Christ to-day to win these people for a higher life. And the church herself is earnestly seeking to revise her methods, and to adapt them to the needs of all these, so that sooner or later, with the Master's help, the church will gain her splendid goal.

In recent years we have seen millions of money outpoured for colleges and libraries and museums and art institutes and scientific research work. And, as surely as God lives and the Christian church is faithful, we will witness, or those who follow us will witness, just such an outpouring of consecrated wealth, for the promotion of the missionary enterprise in every land! It must come! As surely as men have wakened from their lethargy of selfishness and have bestowed their gifts for the culture of the mind, so they will rise to higher planes and gain the broader, lordlier view, and give and give, rejoicingly and gloriously, for the salvation of the souls of men, and the establishment of Christ's eternal kingdom.

Who of the fathers of the American Revolution could have predicted the Louisiana purchase of one hundred years ago, and its meaning for the future of our Union? One hundred years ago, who could have foreseen the cession of the great and most fertile Pacific country of California and Oregon? Who, fifty years ago, would have been wise enough—or rash enough—to predict the American world-empire of these latest days? So is it in the history of the church. Who in John Wesley's time could have foretold the glories of the modern missionary movement in all lands? Who fifty years ago could, by any stretch of fancy, have pictured the growth of the youthful Christian hosts, and their triumphs in a thousand different lines of consecrated activity? And what remains? The greater glory in the greatest century! Here and there men of faith, who stand upon God's mountain tops, are prophesying spiritual victories as far surpassing any in the elder years of history as the sun's light surpasses that of the tiny twinkling star! Are they false prophets, visionaries? The men of Pentecost were not dreamers, and he who dares to prophesy that the kingdoms of this world shall yet belong to God and to His Son is not an idle dream. It will not come in a day, but it will come.

THE PAST AND THE PRESENT.

The nineteenth century was a period of great funerals and magnificent monuments to the dead. The old science, filled with half-truths and half developed truths, yielded place to the new science with its passionate zeal for proof and fact, its proud contempt for dogma, its startling discoveries, and its bold attempts to systemize all knowledge.

History was transformed from the realm of literature to the realm of science. The researches of archæology have surpassed the wildest dreams of an earlier generation and have caused innumerable reconstructions of historical belief and teaching. Philosophy passed all the way from a subjective idealism to a hardy and hopeless materialism, and has been passing slowly back again, or rather onward still, to a higher and healthier type of idealism.

A new literature has been created. Industry and commerce have encountered crises and revolution, and are serving to-day the higher necessities and conveniences of a higher civilization. Education has reached down through all stages of life and interpenetrated every sphere of activity with its beneficent influence.

The church made a long and adventurous journey during that Great Century. The church of to-day is radically different in its best elements from the church of one hundred years ago. It is more humanitarian, more practical, and more virile. And no frenzies or convulsions, no mad playing to the galleries by sensational demands will bring back the old persecutions, nor the old bigotries, as they existed at the beginning of the nineteenth century. And I thank God that they cannot be brought back. All of this progress, scientific, historical, philosophical, literary, commercial, industrial, has been in the direction of a larger human brotherhood. The entire process in every department may be characterized as a growth from an individual to a universal conception.

THE FUTURE.

Christ and the elemental ideas of Christianity alone remain and will remain unchanged. And why? Because they represent that which is essentially Divine, humanitarian and universal. All human progress is simply a movement toward a truer interpretation and a more definite understanding of Jesus Christ and His religion. All that was in the old and that deserved to perish will perish. And there was much that deserved to perish. That which was true in the old will live—fear not! It must live! Men cannot slay it or quench it. And from the furnace of conflict it will emerge clear as the sun, fair as the moon, and mighty and terrible as an army with banners.

Once upon a time a man of sweet and stately presence moved amongst men. His garments smelled of myrrh and aloes from the ivory palaces. His touch was health. His voice was music. His words were wisdom. His spirit was love. He was the incarnate Son of God. He taught men that God was their Father and that they were "brothers all the world over." He was crucified, but he conquered death. He sits at God's right hand.

His immortal spirit is the world's benediction. His life to-day is the world's hope. His character is the world's ideal. His teachings are the world's safeguard and shall be its redemption. His Holy Spirit lives in the midst of the world's life as Comforter, Guide, and Inspiration. His Holy Spirit reveals and interprets God to man.

His Holy Spirit is the strong, sweet undertone in the midst of earthly threnodies and lamentations, as the Swan's Song, throbbing through the tragedy of Lohengrin. His message is a promise, however, not of sad defeat, not of a cataclysm, but of sure triumph. The Man of Nazareth is surely coming to His own. He is the conqueror of sin. He shall become the World's Great Master and the world's Great Teacher; and the multitudes, the weary, sinful multitudes, will turn to Him with kindling faith and ardent love and they will cry, "Hurrah for the Man of Nazareth! He, He is the man for us.

"We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

But warm, sweet, tender, even yet
A present help is he;
And faith has yet its Olivet,
And love its Galilee."

The song of the angels, promising peace, goodwill and fellowship. The song has not ceased, my brothers, and Jesus is not dead! Still, still has faith its Olivet, and love its Galilee. Yes,

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

The Golden Age is yet before us! And that age will see the triumphs of the Son of Mary, the victory of our Saviour, King of Kings and Lord of Lords. The Golden Age will be the Age of the Spirit, the age of the Spirit of God amongst men.

THE PASTOR'S MESSAGE

Dear Fellow-Workers:—

Again we mourn the loss of dear ones—the true and the tried—who have gone from our fellowship and have joined the company of the redeemed in heaven. Mrs. Logan and Mr. Goodgins had long been identified with the interests of our church and had served in their respective spheres of activity with true loyalty and unwavering devotion. When we look back upon the past year, and note the losses in our ranks through death, we should certainly be solemnized in mind and heart. How short a time we have at best, in which to fulfil our part and accomplish our mission in the vineyard of our Lord. How imperative is the obligation resting upon us to watch and pray and labor, that we may not be found wanting in that day which draws ever nearer and nearer to each one of us, the day when our great change shall come. It is well for us in these closing weeks of the old year to take an account of our faith and find wherein we are lacking. The work of our Lord requireth haste. The vastness of our opportunity, as Christian men and women and as members of the First Baptist Church, in this section of our city, should nerve us to more ardent faith and a more triumphant devotion.

It is a matter of deep interest that we have had the privilege of welcoming seven young men to membership in our church since the first of September. Four of these came to us by letter and three have been baptized. The Young Men's Class in which Deacon Pienkowsky is especially interested and in which Mr. Merrifield is the efficient helper, is making substantial progress. The Men's League, both in its general work and in its Bible Study on Sundays, shows the presence of a fine spirit, and a vital enthusiasm. It enters upon the second year of its history with a large regular attendance and promises to accomplish a steady and permanent work in many directions.

Two years ago a Religious Census of this neighborhood was taken, and proved valuable to many departments of our work by the information it brought to us. A similar census is now being made. The work is being done even more carefully than before and the results will no doubt be exceedingly helpful. I had a conversation the other day with Mr. A. H. Cross of Cleveland, who has conducted a similar canvass in many of the large cities of our country, such as Philadelphia, Brooklyn, Rochester and Cincinnati. He emphasized the fact that this census is of no value to some churches, because they simply receive the information and make no effort to follow it up and reach the people whose names and religious preferences they have learned from the work of the canvassers. Other churches add greatly to their strength and influence by proper use of the returns which they have obtained, and in seeking by every available method to get into close relations of fellowship with the people who have been "discovered" by the census taker. Before long I shall call upon a good many of our members to aid in this important "follow up" work, and I am sure that all will be ready with hearty earnestness to take advantage of the opportunity which shall present itself.

There are lots of lonely people and lots of troubled people in our vicinity whom we may help. Those of us who have lived in strange cities, and in the midst of unaccustomed environment know well the loneliness and weariness of which I speak. Let us be prepared this winter to reach out a helping hand and bring the blessing of Christian fellowship and comfort to those who to-day are similarly circumstanced, and let us remember ever, the loving words of promise and commendation: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Your affectionate pastor,

AUSTEN K. DE BLOIS.

IN MEMORIAM.

H. F. GOOGINS.

The First Baptist church of Chicago and the denominations throughout the city have suffered a severe loss in the sudden death of Mr. H. Francis Googins, which occurred on Monday morning October 22, 1906.

Mr. Googins was born at Lemoine, Me., and came to the West when quite a young man, taking up his residence in Chicago in 1867. He removed soon after to Buffalo, but was absent for only two years, returning in 1873 and making his home in Chicago from that time forward. For thirty-three years he was in the commission business at the Union Stock Yards, where he was well known and where he established an enviable reputation for absolute honesty and fair dealing. His business associates speak of him in terms of profoundest respect and admiration.

During Dr. George C. Lorimer's pastorate of the First Church Mr. Googins made a public profession of Christ and was baptized Feb. 15, 1880. He maintained an uninterrupted and close fellowship with the church during all the succeeding years. He was assistant superintendent of the Sunday School until 1893. He served as usher for twelve years. He was a trustee for many years and chairman of the board of trustees for some time preceding his death. He was always present at the Sunday services and at prayer meeting. He shared that intense devotion to the interests of his home church which is a marked characteristic of so many of its members. Not long since, standing outside the church edifice, chatting with a friend, he said: "I believe I love every stone in that building!" His loyalty proved itself constantly and in a thousand ways. His time, his counsel, his labor and his generous gifts were bestowed freely and without stint.

Though a man eminently modest and unassuming, he had remarkable force of character, and this union of quietness with sustained vigor and persistence enabled him to achieve in every work to which he set his hand. Though his family and his church were the objects of his peculiarly absorbing and chivalrous regard he was at all times zealous for the promotion of all the larger interests of the kingdom. One of the last conversations that I had with him was a careful discussion of the plans and work of our City Mission Society, of whose board he was a member. He was interested in all missionary and educational projects and contributed largely to every cause in which his sympathies were enlisted.

If I should be asked to name the most distinguishing feature of our brother's life, that set him apart from the mass of men, I would at once mention his power of winning and keeping friends. He possessed in an unusual degree the faculty of inspiring in men a positive and tender regard for himself amounting to affection. This gift was perhaps less uncommon a generation ago. Today, because of the strenuous life we are forced to lead, or from some more subtle cause, high and true affection seems rarely to develop as between man and man. The men who knew Mr. Googins best loved him. This, I believe, was due to his unselfish kindness, his cheerful courtesy, his winsome humor, joined to his steady strength and noble manliness.

Had he been a less intelligent and kindly man he would have been obstinate, so much of firmness did he possess. He was clear and decided in his convictions as well as in his tastes. But his lovable character was not marred by any emphasis on his dislikes. One knew what he loved, beyond mistake, by positive evidence of his enthusiasm. One inferred what he did not love by the negative evidence of his indifference or silence. What gave the fine touch to his lovable character was his purity of mind and spirit. He was a clean man who carried about him the atmosphere of sweetness and wholesomeness. More men loved him than those he counted his kindred. Many hearts have ached for him beyond his own family circle. I have never known a finer Christian character.

Mr. Googins leaves a wife, who is a daughter of the late revered Dr. W. M. Haigh, and four daughters, one of whom is the wife of Dr. Nathaniel Butler, of the University of Chicago.

AUSTEN K. DE BLOIS.

THE CHURCH AT WORK.

LADIES' BENEVOLENT SOCIETY.

MRS. W. MORAVA, Dept. Editor.

The harvest of the fields has been gathered, but for the Ladies' Benevolent society the seed-time is but just begun. Invigorated by a rest from the routine work of the winter and spring and still under the charm of outdoor life, the society practically began work the latter part of September. At that time several committee meetings were held preparatory to the first regular business meeting held on October 5th. At this meeting eighty-one ladies gladdened the hearts by their presence and made a beginning upon the sewing for the School Children's Aid Society. It was voted that we assume the responsibility of the Industrial school at Raymond Chapel for another season. Miss Chandler consented to act as superintendent. Our treasury must be replenished and with this end in view it was decided that we put the disagreeable features of rug making into the background and solicit

orders for rugs. A good revenue is also anticipated from a Delicatessen Department which is to be established in conection with our regular meetings. This is to be under Mrs. Ahrens' management and conducted upon a much larger scale than that of last year. At each meeting a large assortment of table delicacies will tempt the purchaser.

The meeting on October 19th was saddened by Mrs. Logan's death. No matter how death comes we feel its icy touch—but when it comes so unexpectedly the shock is particularly severe. Mrs. Logan was a rare woman, in whose character strength and tenderness, high ideals and practical efficiency, courage and modesty were most happily blended. With lamps trimmed and burning Mrs. Logan was ready for the Master's call.

HOLIDAY BAZAAR.

The ladies of the Benevolent Society have planned a bazaar to be held in the church about the middle of December. The plans are not wholly perfected but we hope to have one booth devoted to dolls, another to aprons, one for handkerchiefs, another for useful and ornamental bags. Useful things necessary in everyday life will be provided. The dainty belongings for the smallest members of our families will not be forgotten. The delicatessen department and candies will appeal to the appetites of all. In short everything you want for Christmas will be temptingly displayed at reasonable prices.

THE REPORT OF THE YOUNG LADIES' MISSIONARY SOCIETY.

EDITH GALE. Dept. Editor.

The first Missionary meeting this year was held at the home of Mrs. Wilbur Clark, 3846 Ellis Avenue, on October 10th at 3 p. m. Although there were not many girls out we spent a very pleasant afternoon. We were unable to have an election of officers as there was not a quorum.

On Thursday, October 25th, the society met at the home of the Misses Gale, 3352 Rhodes avenue. There were fourteen girls present. An election of officers for the ensuing year was held, and the following were elected: President, Ethel B. Hoops; Vice-president, Fannie Marshall; Treasurer, Hattie Todd; Secretary, Leila Ahrens; Dept. Editor, Edith G. Gale; program Committee, Florence B. Huskey.

Last year a committee, consisting of Florence Huskey, chairman; Blanche Pickett, Katharine Marshall and Leila Ahrens, was appointed by the chair to investigate a plan of study for our meetings this year. The committee reported at his meeting and recommended as the text book "The Christian Conquest of India," by Bishop Thoburn, which was accepted. The class meets at 2 o'clock, just one hour before the regular meeting of the society and lasts until 3 o'clock. Florence Huskey is to have charge of the class and one chapter of the book is to be discussed at each meeting.

Florence and Helen Dodson's names were voted on for membership and were accepted. Helen Dodson was a former member of the society, but on account of her absence from the city has not been able to meet with us lately. She will now be a regular attendant.

The next meeting of the society will be at the home of Miss Laura Hale, 3030 Calumet avenue, on Thursday afternoon, November 15th, at 2 o'clock.

CHURCH SERVICE FOR JUNIORS.

Sunday afternoon at 3 o'clock, a church service is held for the boys and girls. The service is intended to be a parallel to the morning worship in the church, with special music, a boys' and girls' choir, special sermon to the boys and girls, etc. The purpose is to accustom them to the form and spirit of church service and to cultivate more of the spirit of reverence for such.

It is expected, within the month, to have an organization completed, of what may be known as the Junior Congregation. The active members of this will be boys and girls over ten years of age who are willing to confess Christ publicly and are trying to live the Christian life.

We wish parents to understand that their aid is solicited in interesting the boys and girls in this movement. The doors of the church, will not be opened for these meetings until 2:45 and all interested in the proper decorum of the meetings will aid this by urging attendants to come between 2:45 and 3 o'clock.

Mr. Kennan has been preaching a series of sermons on "Four Wise Things." The last of the series was preached Sunday, November 11.

We want some assistants to take charge of committee work and aid otherwise in the development of the boys and girls in Christian effort. Any one who feels especially interested in this will confer a favor by speaking of it to Miss Van Fleet or Mr. Kennan.

THE BOYS' CLUB.

The Boys' Club, which was newly started about a month ago, is prospering. It meets every Saturday evening from seven to nine o'clock. The boys play games and have some athletic exercise.

Mr. Kennan is in general charge of the club, while J. R. Messner has charge of the games and athletics. The attendance is increasing and the interest is good.

The purpose of the Club is to furnish an evening of pleasant exercise and companionship, in surroundings that are wholesome and helpful; and to show to the boys of the neighborhood that the church is interested in their happiness and welfare.

This great city is full of the attractions of Satan; to lead the boys into the path of sin. Our own neighborhood is increasingly cursed with such things, and only by the most earnest efforts of the Christians of the community, can the tide be stemmed and any considerable portion even, of the coming generation, be turned into channels of clean, pure living. One evening a week, spent under the shadow of a church and in pleasant social companionship, means more than simply keeping the boys out of worse places, for that time. It means a strengthening of the

bonds that tie them to the church and the cultivation of the desire for clean pleasures. Success to the boys' club.

SUNDAY SCHOOL.

"Rally Day" was observed with special exercises including those of graduating class—twenty-three from the Primary Department assumed their place in the Intermediate. They are welcomed by Superintendent Whitmore, and our Pastor gave us a talk.

Miss Fralich, Miss Beach and Miss Bucklin have taken charge of these classes.

On October 16th, Deacon McElroy celebrated his 81st birthday. On the Sunday following, he was congratulated by the superintendent on having passed his four score years and entered on the five score, and yet in the prime of life.

For twenty-three years our beloved brother has been an active member and ardent supporter of our Sunday School, never late or absent unless sick or out of the city.

On behalf of the school and in token of their love for him and appreciation of his faithfulness and worthy example, he was presented with two dozen roses—twenty-three white ones, each of which represented a year of active service in the school, also emblematical of the purity of his life and character, a red rose in the center, representing the first year, beyond his four score, toward the century mark, which we hope he will reach in health and strength, and make as good a response then, when presented with one hundred roses, as he did on this occasion.

May the Lord richly bless our Brother McElroy and may all the members of our school follow the beautiful example he has given us.

Brother H. F. Googins, who was so suddenly called to leave earthly surroundings, was at one time an active member and earnest worker in our school, and its beloved assistant superintendent, which office he filled with credit to himself and honor to the school.

Though not an active member at the time of his demise, he was a true friend to the school and deeply interested in its success, and a year ago he was superintendent of our Home Department. We all knew him and shall greatly miss his advice and counsel.

The church adopted resolutions in which the Sunday School fully concur and heartily endorse.

No one has yet earned the "Four new Pupils" bar; several have brought in new scholars, however.

Quite a number of badges were given out for consecutive attendance, varying from three months to several years.

The 1st, 2nd, and 3rd prize stars are nearly ready for distribution. They were won by the following:

1st Prize (Gold-plated star) for perfect attendance record for year ending October 1st, 1906,—100 percent.

Class 7—Porter Solt, 100 percent.

Class 11—Mr. Wm. Wigney, Teacher, 100 percent.

Class 20—Miss M. E. Van Fraedenberg, Teacher, 100 per cent.

Class 22—Charles Hall, 100 per cent.

Class 35—Mrs. Wm. Wigney, Teacher, 100 percent.

2nd Prize (Silver-plated star).

Library—Henry Meizo Dunn, absent once, 98.1 per cent.

3rd Prize—(Bronze star).

Class 8—John M. Emslie, absent once, late once, 97.5 per cent.

Class 24—Robert Leland, Teacher, absent once, late once, 97.5 per cent.

We are much indebted to Mr. H. C. Hullinger, 3716 Lake avenue for his addition to our orchestra, and assure him of our deep appreciation of the fine music he renders.

On Sunday, November 4th, we had the pleasure of welcoming, as a member of the Junior Primary class, Ruth Boyden, daughter of Mr. and Mrs. E. S. Boyden and the grand-daughter of Mrs. P. S. Henson, formerly Mrs. Boyden, who for so many years had charge of the "little tots." We hope through this little one, the father and mother may become deeply interested in our school and take an active part in the work.

The following have been appointed Chairmen of Committees:

Thanksgiving Sunday.

Intermediate Department—Miss Elizabeth Pickett.

Primary Department—Miss Fannie Marshall.

Christmas Sunday.

Intermediate Department—Mrs. T. Ketman.

Primary Department—Mrs. A. E. Thomas.

Christmas Entertainment—Thursday evening, December 27, 1906. Mrs. A. O Ware.

Socials

For Teachers and Officers of Entire School.—Mrs. C. G. Lumley.

For Teachers and Officers of Intermediate Department.—Miss Blanche Pickett.

Additions to "Cradle Roll."

Margaret Louise Kahlke, daughter of Dr. and Mrs. C. E. Kahlke, 3124 Prairie Ave.

Elmer Hobart Howe and Esther Harriet Howe, son and daughter of Mr. and Mrs. James Howe, 49 East 32nd St.

Lillian Margaret Williams, daughter of Mr. and Mrs. A. E. Williams, 2940 So. Park Ave.

Non-Resident Branch.

Harry Neal Mills, Charles Edward Mills, grandsons of our deacon Neal and sons of Mr. and Mrs. H. N. Mills, Wagoner, Indian Ter.

Ernest Waters Carlburg, son of Mr. and Mrs. Ernest Carlburg, Union City, Pa.

For Teachers and Officers of Primary Department—Miss Leila Ahrens.

For parents of Scholars.—Miss Margaret Van Fleet.

Each of the foregoing chairmen is to select the committee to act with them.

THE LORIMER BARACA.

On Monday evening, November 5, our Lorimer Baraca enjoyed a most delightful banquet in the church parlor. After our repast we enjoyed hearing speeches by Mr. Pienkonsky on some

of the large Bible classes he has visited, by Robert Leland, Ernest Hartung, Arthur Hartung, Walter Leland, Adrian Webster, and others. Our president, Fred Walters, presided upon the occasion, and proved an excellent toast-master.

At the close of the evening the boys showed their appreciation—they had also done this during the meal—to Mr. and Mrs. Pienkowsky, who had made our feast possible for us, by giving them rousing cheers and a vote of thanks. We likewise took this way of expressing our gratitude to our four waitresses, Miss Lingle, Miss Hale, Miss Gale and Miss Harvey, who very kindly served.

Our basket-ball team has played two games so far this season. They have met defeat both times, but that will only make them work the harder to bring home victories. We are handicapped by the lack of a gymnasium in which to practice evenings. Without this drill and practice we can not hope to perform good work in athletics. We are now looking for a vacant store or hall which we may occupy for athletic purposes. Anyone who knows of such a place for rent, please inform us. At the banquet Ernest Hartung was elected as manager and Fred Wolters as captain of the basket-ball team for this winter.

CHRISTIAN ENDEAVOR.

We can report two new members during this month. We want more of the young people of our church to enjoy our splendid meetings and to join with us in our work "For Christ and the Church."

During November we are to have with us Mr. S. B. Pinney, who will give us at each meeting a five or ten minute talk to help us in our spiritual lives; to teach us consecration. Those who heard Mr. Pinney at our Fall Rally will not want to miss any of these meetings.

At our last missionary meeting we considered the subject of "Christian Stewardship;" at our next, November 23, we shall consider "The Value of Mission Study," particularly in reference to our own society. Mr. Geo. D. Swan of the University of Chicago, a student volunteer, will speak.

After the first of the year we expect to organize a mission study class, taking up the Forward Mission Study Course on India, using Bishop Thoburn's book, "The Christian Conquest of India." If we do not have enough members from our own society, we will unite with one or more other societies.

WOMAN'S MISSION CIRCLE.

MRS. S. B. LINGLE.

There was an attendance of forty-four at the gathering of the Circle on November 9. The program was a varied one, partly on God's chosen people and partly on Africa.

Mrs. Day read an excellent paper upon the people of Israel, tracing their history from its beginning and giving interesting statistics of work among them since the first society for the conversion of the Jews was formed in 1809.

Two beautiful poems were recited, Abou Ben Adam, by Mrs. Lumley, and Israel in Our Midst, by Mrs. Roy.

Mrs. Morava gave a very complete sketch of Africa's great missionary explorer, Dr. Livingstone. Mrs. Jackman contributed a humorous incident called "The Use of Candles in South African Houses." The music of the afternoon was much enjoyed. "O Galilee" is a favorite with us, and the weird, plaintive African melodies, given since we have been studying the dark continent, have been much appreciated.

The next gathering of the Circle will be the annual Praise Service, on December 14. At this time the thank offering boxes are to be returned. The program is made especially attractive and is followed by refreshments. The Junior class of the Training School will be our guests.

MEN'S LEAGUE.

FRANK W. GALE, Dept. Editor.

Since the last issue of CHURCH LIFE the League president has appointed the several different chairmen for the different committees. The appointments are as follows:

Membership Committee, Mr. Cassius Williamson; Social and Entertainment Committee, Dr. A. E. Thomas; Rooms Committee, Dr. W. H. Gale; Fellowship, Mr. L. C. Humphrey, and Refreshment Committee, Mr. Ira Humphrey.

In nearly every case the chairmen have made up their committees and the work is progressing very favorably.

During the past month we have been much saddened by the loss of one of our most faithful members and one who has been a tower of strength in the progressiveness of our church in Mr. H. F. Goggins, who through the will of God has gone to his heavenly home and reward.

The League moved and seconded a motion that resolutions of sympathy be prepared and sent to the family and this has been done. To this end a committee of three, Rev. Mr. Kennan, Mr. J. G. Marsh and Mr. C. M. Clark, were appointed to draft the resolutions mentioned above. A duplicate of the resolution is found on page 10.

Two weeks ago it was moved and seconded that Bible class athletics be investigated and with this end in view a committee of three were appointed to investigate and report on this subject. Report will follow later.

The League is enjoying great success with its Bible class work as proven by the excellent attendance, our attendance having reached the forty-four mark and it is hoped to still further increase our attendance. Each Sunday it is planned to have music either from our double quartet which is proving a fine feature of our league work or by instrumental music. On Sunday, October 28th, we enjoyed a finely rendered duet of violins by Mr. Walter Leland and Mr. Walter Reibling and we wish to thank the above gentlemen for so kindly favoring us.

Church Life

FIRST BAPTIST CHURCH

Chicago, Illinois

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CONTRIBUTORS.

Dr. Frank Sale.....Men's League
Mrs. S. B. Lingle.....The Mission Circle
Mrs. W. Morava.....The Ladies' Benevolent
Rev. R. R. Rennan.....The Boys' Work
Rev. R. R. Rennan.....Junior Church
Rev. R. R. Rennan.....Home Department
Mr. Robert Leland.....Christian Endeavor
Miss Van Fleet.....Personals, etc.
Edith Gale....Young Ladies' Missionary Society
Webster Tomlinson.....Sunday School
Rev. Roy Merrifield.....Lorimer Baraca
Dr. A. K. de Blois.....Pastor's Message, etc.

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Matter for publication should be sent, on the first day of each month, to W. M. Embree, 3145 So. Park Ave.

Have you bought a yard of floor or wall of the Amoret Henson Guild Girls?

Miss Little will remain in Minneapolis until the Christmas season.

Miss Hosman has gone to Spokane, Washington, to spend the winter with relatives.

Our brother N. Halsey has been in the Baptist Hospital for several days, but is now recovered.

Mr. Embree can be reached at any time for *weddings, funerals* or other matters by calling Hyde Park 3644.

Mrs. Bilton is still confined to her home, though she has considerably improved during the last couple of weeks.

Miss Eva Kinold has left the immediate neighborhood of the church and is living with her parents at 4343 Langley avenue.

Miss Leila Ahrens and Miss Mary Young have taken the girls' graduating work. Mr. Fogg has consented to take the boys' graduating class.

Mrs. T. H. Kelley, Mr. Fogg, Miss Harriet Rogers, Miss Helen Dodson and Miss Mary Cressey have taken classes in the primary department. We can still use more teachers.

On Thursday eve., November 22nd, will be given in the auditorium of the church, an illustrated lecture on "The Making of a Great Newspaper" which will be interesting and instructive to all . Please arrange to be present and bring your friends.

On Tuesday eve., November 27th, the Cook County Sunday School Association will hold its annual convention, for the First District, in our church. Everyone interested in Sunday School work should be present, especially the teachers and officers of our Sunday School.

There will be good speakers and music.

RESOLUTION OF SYMPATHY.

Whereas: It has pleased God in His wisdom to remove from our midst our beloved brother and fellow worker, H. F. Googins, who died Monday, October 22nd, 1906, now therefore be it

RESOLVED: That in the death of Brother Googins the League has lost one of its most faithful members, the church one of its most efficient officers, and the community one of its best citizens.

RESOLVED: That the League hereby extends its deepest and most heartfelt sympathy to the bereaved family in this, their hour of trial, with the comforting assurance that the beloved husband and father is not dead, but has "entered into life."

RESOLVED: That a copy of these resolutions be spread upon the records of the League, a copy sent to the family of the deceased and a copy be published in the current number of CHURCH LIFE.

By order of the Men's League.

C. M. CLARKE,
J. G. MARSH,
R. R. KENNAN,
Committee.

CHANGES IN MEMBERSHIP.

ADDITIONS.

By Letter—
Dr. Frank H. Kelly, 3104 Cottage Grove Ave.
Mrs. F. H. Kelly, 3104 Cottage Grove Ave.
Miss Mable Leffingwell, 3653 Calumet Ave.
John W. Fogg, 3336 Dearborn St.
Clarence F. Helmrich, 4147 Michigan Ave.

DIMINUTIONS:

By Letter—Mrs. A. E. Cochrane, Henry E. Brown, Mrs. H. E. Brown, Miss Hazel I. Morrison, Miss Anna M. Wingreen, Richard Vernon Jr.

By Death—Mrs. J. D. Logan, H. F. Googins.

Changes of address: Mrs. M. Geary, 3156 Calumet Ave.; Mr. and Mrs. J. E. Steele, 159 E. 35th St.; Eva Kinold, 4343 Langley Ave.; Miss O. E. Hosman, 3315 Lincoln St., Spokane, Wash.

Mr. and Mrs. R. C. King are the happy parents of a new baby boy.

Mr. Wood has gone to his old Kentucky home for a few weeks.

The dime social given by the Ladies' Aid was well attended.

We are glad to welcome Mr. and Mrs. Stewart as regular members of our congregation.

A new baby boy has come to the home of Mr. and Mrs. Throw.

Mr. Bird has presented us with two very fine collection baskets, which were greatly needed.

Our plans for Christmas are already forming. The Sunshine Scatterers are to give an excellent cantata, "Christmas in Japan," and the Sunday school will also have a program.

THE LADIES' AID.

At the last meeting of the society new officers were elected as follows: Mrs. Wadie, President; Mrs. McIntyre, Vice-President; Mrs. Wierman, Secretary; Mrs. Rader, Treasurer.

The work of this organization continues with characteristic enthusiasm and plans for a larger work are being made.

All ladies of the community are invited to share the work of this society.

Mr. Halsey recently paid us a visit, as did Mr. Humphrey. This is a good example.

Mr. Taylor and Mr. Foreman have been unable to be with us recently, as their work takes them so far away.

The union Thanksgiving service of the churches in this community is to be held this year at Raymond Chapel, Thanksgiving morning. Rev. Mr. North of the Doremus church is the preacher, and the different church choirs will provide soloists.

The young men of the Reeder class have reorganized, and with new officers and new enthusiasm they hope to accomplish much work for the Master.

All men of the Chapel and community are urged to affiliate with the Men's League and to join the Bible class.

SUNSHINE SCATTERERS.

The above picture is a part of a large class of girls in Miss Bessie Reeder's Bible class. The class is a complete organization and meets regularly outside of the Sunday school hour. A Christmas entertainment is to be given by the class this year in addition to the children's exercises.

THE MEN'S LEAGUE.

Thursday evening, November 8, the League held a Rally at the Chapel.

Mr. W. A. Huyck, president of the men's organization (class 17) at the Englewood Baptist church, in his characteristic manner supplied enthusiasm which will last for many days. As a result, seven men met the following Sunday for Bible study.

Rev. Mr. North, pastor of Doremus church,

gave us an admirable address on "The Social Point of View in Religion."

On Thursday, November 15, Rev. James McGee gave a popular lecture on "Broken Pottery."

In the near future we expect to have a lecture by Dr. de Blois.

REPORT OF CHURCH AND SUNDAY SCHOOL VISITORS SEPTEMBER AND OCTOBER.

Calls made	264
Letters written	15
Postals written	117
Services Attended	75
Committee Meetings	19
Bible lessons given	15
Garments given away	55

WEDDINGS.

One of the prettiest weddings of the season was that of Miss Edith Louise Ahrens, on October 16th. She was married to Mr. Robert Kenyon, of Chicago.

The ceremony was performed in the First Baptist Church by Rev. Dr. de Blois, assisted by the Rev. Holmes Whitmore, of Dayton, Ohio. The bride was attended by her sister Miss Leila Ahrens, as maid of honor. Her bridesmaids were Miss Kenyon and Miss Googins. Little Miss Helen Kenyon acted as flower-girl. The ushers were Messrs. John Ahrens, Thomas Thackery, and Edward Ahrens. The popularity of the bride in the church drew a large number of friends to witness her marriage. After the beautiful and impressive ceremony they repaired to the bride's home, where a most sumptious collation was served to about six hundred guests. The home was hansomely decorated with white carnations, roses and ferns.

Walters-Beirs.

On the 17th of Oct. Miss Rose Theresa Beirs, the daughter of Mr. and Mrs. Moris Beirs was maried to Mr. Martin P. Walters. The ceremony took place at the First Baptist Church, Dr. de Blois officiating. Mr. Walters has been a resident of Pittsburg, Pa., but he and his bride will live in Chicago.

Kettleson-Anderson.

Mr. Edward S. Kettleson of Madison, Wisconsin, and Miss Amelie Anderson of Stoughton, Wisconsin, were married at the home of the pastor, on the evening of the 24th of October. Mr. and Mrs. Kettleson will make their future home at Madison.

Robbins-Voltner.

On Saturday, October 27th, Dr. de Blois united in marriage, Mrs. Margaret Voltner and Mr. Sherman Robbins. Both Mr. and Mrs. Robbins have been attendants at the services of our church, and are held in high esteem by all who have had the pleasure of meeting them. They will reside at 3340 Forest avenue, and we hope they may find many friends in our church.

Rogers-Church.

Mr. Edward D. Rogers of Chicago and Miss Frances I. Church of Boston, were married at the residence of the pastor on the evening of October 27th. Mr. and Mrs. Rogers are making their home at present at the Warner Hotel in our city.

A few lines with reference to an article published in the October number of CHURCH LIFE *on our Sunday School by Bro. Webster Tomlinson.*

The article referred to contained the following statements, to wit:

First: "There are twenty-two vacant spaces for classes in our Intermediate Department."

Second: "On August 19th the total attendance was 122, August 26th 206 and September 2nd 146. The attendance for June 10th was 007. So this year will doubtless hold the record for having the lowest attendance in the last eleven years and the largest attendance in the last seven years."

It is not the purpose of the writer, to in any way criticise our Bro. Tomlinson nor the statements made by him. On the contrary the article was fully endorsed before it was published, and is still approved of by me, and I trust the message it was intended to carry, that of arousing a deeper interest in the minds and hearts of the members of our church, in our Sunday school and impress on them the importance of the work and its needs, reached its destination, and produced the desired results.

While Bro. Tomlinson gave facts, they may be misleading, especially statement No. 1 referred to; hence this communication.

It is true that, at time said article was written we had 22 vacant spaces for classes in the Intermediate department, and still have spaces for a number of classes, the bare statement of these facts might lead many to conclude that we had *lost* that number of classes, which would be *far* from the *truth.*

The facts are we have 123 scholars enrolled who belong to classes occupying separate rooms adjacent to the main room, who were formerly in classes occupying space in the main room. This number divided into classes of 5 each, would give us about 25 classes, or 3 more than enough to fill the 22 spaces referred to. This is a very different condition of things than the impression the article might convey and I feel it my duty, in justice to the school, to make this statement.

While statement No. 2 of said article is not of so much importance, we might say that on the three Sundays referred to, we were thankful that so many ventured out, as it rained in torrents each of these Sundays; and on August 19th when we had an attendance of but 122 in our Sunday school, we had but 111 present at our Communion service in the church, so we do not feel that we can complain of the children.

As a matter of fact our Intermediate department is steadily increasing both in numbers and spiritual interest and we all have every reason to be thankful for the condition and prospects of this department—but we do feel the need of a deeper interest in our work on the part of the members of our church.

C. E. WHITMORE, Supt.

ANNUAL BANQUET, MEN'S LEAGUE.

Under the soft glow of electric lights shaded by pink shades and around the many white-

(*Continued on page 27.*)

CHICAGO BAPTIST NEWS

AMONG THE CHURCHES.

Readers of these notes are asked to send any items of general interest to Baptists in Chicago and vicinity to A. R. E. Wyant, 778 Jackson Boulevard, Chicago, who edits these columns for the associated church papers which have an aggregate circulation of over fifty thousand copies.

Auburn Park.—Rev. J. W. Rees, a member of the church, has been called as active pastor, and began his work October 1st. He has been doing work of a similar kind at West Pullman during the past year, and has been successful in this service which is much needed by churches during the interim between pastorates.

Normal Park.—Forty or more are already pledged for special study during the winter. A week of inspirational services was observed, beginning October 29th, with addresses by Drs. Buch, Earl, De Blois, and others. A committee is at work on the new building.

Elgin.—Dr. Kirtley has over 100 already enrolled in his Christian Culture Class. They meet twice a month, and the lecture and Socratic methods are combined in the teaching.

Evanston.—Dr. Greene gave the hand of fellowship t 20 new members at the October communion. On October 21st the trustees asked for $8,200 to clear a mortgage of long standing, to anticipate any deficit at the end of the year, improve the building and enlarge the organ. In 20 minutes this amount was subscribed and $200 over.

Grace.—Pastor Snashall reports an attendance of 130 at the annual church banquet on October 18, Drs. Ford, Earl and McGee were the after dinner speakers. An excellent musical program was also given. During the past year the church has raised $3,354 for all purposes.

Immanuel.—The church is rejoicing over the decision of Dr. Myers to decline to accept the position of general evangelist under the Home Mission Society, and to remain as its pastor. Chicago Baptists are also glad that he is to continue his campaign of evangelism in this city where so much remains to be done. The church celebrated its 25th anniversary, beginning October 28th, with special addresses by Dr. Myers, Dr. Hulbert, Dr. De Blois, Mr. J. S. Dickerson, and others.

Rogers Park.—Pastor Hobbs tells of a service of unusual interest on the evening of September 30th. Motokichi Takahashi, of Akita, Japan, was baptized into the membership of the church. Mr. Takahashi is a graduate of Tokyo University, and a post-graduate of Princeton. His parents were Buddhists and ancestor worshipers, which religion the son followed until young manhood when he became a skeptic. Later in his studies he became a Darwinian and evolutionist. Finally in this country, with the other Japanese, he studied the Bible under the leadership of Rev. Geo. Soltau and was converted. Until recently he had not felt it his duty to be baptized, but becoming convinced, desired that his former teacher immerse him. Passing through the city on his way to Japan, he stopped over, presented himself to the deacons and pastor, then coming before the church and responding to a declaration of his belief in Jesus as his Savior, he was received for baptism. The ordinance was administered by Rev. Geo. Soltau, late of Sioux City, after which the hand of church fellowship was extended by the pastor. The whole church joined in hearty greeting. The anual supper, roll call and business meeting was held on October 12th. About $4,000 have been raised for all purposes, one-tenth of this being for benevolences.

Memorial.—The church is still pastorless, but enjoying good preaching. Dr. C. R. Henderson supplied on October 14th, and Prof, Terry on the 21st.

First.—This church has recently lost two pillars in the death of Senior Deacon R. S. Parker, in his 82nd year, on September 19th and of H. F. Googins, chairman of the trustees, on October 22nd. Mr. Parker came to Chicago in 1859, and Mr. Googins in 1873, and both have been prominent in business and church circles for years.

Western Ave.—Pastor McGee has taken hold of the work with added vim since his vacation. The members have good reason to think that the preaching and the music they hear is unsurpassed by that of any of our churches.

Austin—The town has been placarded with a full-sized cut of Pastor Harnly, and the question is asked "Have you heard him?" A series of four special evening sermons to young people is then announced. A very large audience listened to his sermon on "The Queen of Hearts" and the series has been very popular. The church is making itself felt in the community.

Roscland.—Rev. L. T. Barkman has closed his work as an assistant pastor at the Immanuel church and has begun his pastorate here. His aggressive evangelistic spirit, as shown in previous pastorates, gives assurance of a large growth in the important field at this place.

Wheaton.—Dr. J. Loring Cheney, who has been pastor of a large church at Cleveland, Ohio, for the past 12 years, has accepted the call of this church, and expects to begin his work here

December 1st. The call was extended upon his record without any candidating. We are glad to welcome men of Dr. Cheney's type to the Chicago Association, and we predict for him an excellent work in his new field.

Parkside.—The church has purchased the Methodist church property at 7035-37 Washington avenue, and took possession of it October 15th. This property is well located and will meet the needs of the church for a number of years when repaired and improved. This church was organized two yearrs ago with 42 members and has nearly doubled. The Sunday school has an enrollment of 160. Many flat buildings are being erected here and the outlook is hopeful. Pastor Neyman began his second year September 1st.

Pilgrim Temple recently held its twelfth annual banquet, which was largely attended, and was a marked success in every way. The tables were well arranged and bountifully provided. The program was of a high order.

Toasts were happily responded to by Rev. J. McGee of Western Avenue church; Pastor Anderson of Normal Park; Dr. J. H. Burling of Wicker Park M. E. Church, and Dr. J. Earl of Belden Avenue Church. Miss Ella Norton of Berwyn delighted the people with her charming selections of music. Superintendent E. G. Cooley gave an able address on the public school system of education. An excellent letter was read from Mr. Geo. J. Titus, our friend, who had been present at every banquet except this one.

Four members have been recently received by baptism, and three by letter and experience.

The work in all departments is hopeful, and we are praying for larger blessings from the great Head of the church.

Centennial.—The annual meeting on October 8th was preceded by the annual supper, to which a large company of members and friends sat down. In spite of the serious losses sustained by reason of the removal of many of the most active workers and substantial givers, the reports showed a year of work unparalleled in some respects in the recent history of the church. The number of additions to the church was forty-two, of which only about one-third was by letter. The financial reports showed about $12,000 raised by all departments, an amount not equaled since the church was built thirteen years ago. Of this $4,000 was applied on the church debt and $1,500 given for missionary and charitable work. The Sunday school reports were exceptionally good, showing a decided gain in attendance and an aggregate of $161.68 given by the school for benevolence. The church has its problems, due to location, in common with the other churches of the neighborhood, and they are serious. The result of the year's work, however, has surprised the members who did not realize that so much was being done, and has put new heart into them for the future.

CONSOLIDATION OF CHURCHES.

Perhaps the decrease in the number of students for the ministry is a call of the Holy Spirit to the churches to consolidate. This is true especially in the small towns and country districts, where too often the problem of the church is to support its pastor and save itself rather than save the community. This plan is being pushed in uniting fields that alone are not able to sustain the work; and while fewer pastors may be needed, they will be better supported.

It may come as a surprise to some who read this general news of the churches to know that again an effort is being made to unite the Second, Fourth and Centennial churches on the West Side. The Centennial is just five minutes' walk from the Fourth, and the Second is not very much farther from the Fourth. The Fourth is now pastorless. The time seems opportune to many in all three churches to get together. The Fourth church has a fine edifice, and the other two have good orthodox pastors who could work congenially as associates. The equity of the other properties would more than pay the debt of the Fourth church property, which would be used by the consolidated membership. Its seating capacity is 1,000 or more.

There seems to be a large majority of each church who favor consolidation, provided a suitable plan can be agreed upon. On the evening of October 15th, prominent men of the Second, Fourth and Centennial churches came together in an informal way and discussed the possibility of consolidation. It was the unanimous opinion of the fifteen gentlemen present that it would be wise to consolidate, and it was understood that the individuals present would try and interest their respective churches in the movement.

The Fourth church, through its Prudential Committee, on October 24th, acted on a resolution declaring in favor of consolidation of the churches and an outline of the plan. After considerable discussion, the resolution and plan were adopted as presented by a ballot of 73 in favor and 30 against. On motion to make the vote unanimous in favor of said plans and resolution, there were only two who voted against the motion.

A committee of five was appointed to represent the church in a joint committee which will attempt to return, in its report, a general plan of consolidation to be adopted by all three churches. At the present writing one cannot say what will be the outcome, but in next month's issue we will be able to give the result of this effort to consolidate three of our large churches with a present aggregate membership of 2,159.

MORGAN PARK ACADEMY.

The Academy has opened with an increase of thirty in its enrollment. The boys come from a wider area than usual, representing Maine, California, Texas, and twenty other states, as well as Mexico and China. There are two new members of the faculty: Mr. Frankiin H. Smith has succeeded Mr. Ernest A. Wreidt in the department of mathematics, and Mr. Roy R. Peck is now in charge of the modern language department.

The three literary societies of the Academy have begun the year most successfully. These societies afford abundant opportunity for literary and social enjoyment. There are no fraternities in the school. Preparations are being made for the debating contest to be held with Lake Forest and Evanston Academies during the winter.

MORGAN PARK ACADEMY GYMNASIUM

Several interesting addresses have been given at chapel since the opening of the year. At the opening session President Judson, of the University of Chicago, spoke on "The Aims of Higher Education." Mr. McKnight, general student secretary of the Young Men's Christian Association, last week spoke on "The Work of the Young Men's Christian Association in Schools and Colleges." Mr. Bertram G. Nelson, of the public speaking department of the University of Chicago, spoke on "The Importance of Training in Public Speaking for Men in All Departments of Life." The work in public speaking is conducted by Mr. Nelson at the academy on one day of each week. There is a prospect of an unusually large registration in this work during the year.

A university extension course of six lectures is to be given at the Academy during the fall by Edwin Earle Sparks, Ph. D., of the University of Chicago. The general subject is "The Men Who Made the Nation."

The athletic life of the school is not a satire on the old Juvenalian motto: "Mens sana in corpore sano" (a sound mind in a sound body). Each student is under the personal supervision of Athletic Director Stearns, and the accompanying cut indicates that excellent provision has been made for the care of the physical as well as the intellectual part of man.

CENTRAL BAPTIST ORPHANAGE.

The Orphanage at Maywood recently held the most enthusiastic Annual Meeting in its history, at the Home. Over thirty churches were represented and about 400 people were in attendance. The 34 children gave some interesting exercises, Miss Ella Norton sang some choice selections; and the addresses of district secretary Geo. A. Cressey. Rev. A. H. Harnly, Dr. J. R. Straton were full of inspiration and power. President de Blois told of the marked progress of the work. Six years ago, the Orphanage had no property, and was $600 in debt; today it has a splendid plant valued at $45,000, aside from all its furnishings with only $6,000 indebtedness, —part of the purchase price. The awakened interest in child saving work was apparent in the enthusiasm of this annual meeting, in the response of the churches, in the hearty cooperation of pastors, and in the cordial response to the appeals sent out to clear off the second mortgage and meet our financial obligations.

Mrs. J. L. Kneis, for the Ladies' Board, spoke of the domestic affairs of the Home, the cordial support of the ladies in the churches, and that the ladies were ready to undertake all in their power; that they had some money on hand to-

ward the payment of the $6,000 mortgage.

Secretary Jas. P. Thoms said that, during the year, the Orphanage had 90 children under its care, 53 boys, 37 girls; that 20 of these were surrendered children; that 75 had been placed in Christian homes; that 43 had been returned to their parents. The Orphanage had cared for 302 children.

Treasurer F. B. Pease reported: Receipts, $7,686.88; paid on property, mortgage, interest, assessments, taxes and repairs, $3,237.13; paid for Orphanage expenses, account the Home, matron help, district secretaries, printing, fuel, etc., $4,123.45; cash on hand, $326.30; Orphanage assets, $45,426.30; mortgage, $6,000.

Upon motion it was unanimously agreed to proceed to raise this $6,000 mortgage by January 1, 1907. The ladies were said to receive during the day from donations, luncheon, sale of articles, etc., about $300. Mrs. Emily Northwood, the efficient matron of the Orphanage, had pleasant words to all who came and went, and had the Home in perfect order.

The house is admirably adapted to the purposes of an orphanage, and the health of the children has been excellent.

The children attend the day school, they go to church and Sunday school, and the life of the house is as nearly as possible that of a family home.

We thank God for His continued mercies and blessings. Pray for the Orphanage, and that resources may appear to meet this $6,000 mortgage.

JAMES P. THOMS, Secretary,

CHICAGO BAPTIST HOSPITAL.

Work on alterations and additions to the hospital to cost $10,000 was begun October 17. When completed the hospital will be second to none of its size in equipment and sanitary conditions. It is located at Thirty-fourth Street and Rhodes Avenue.

A large amount of charitable work is annually done and support from the denomination generally is desired. Full particulars as to rates, endowment, free work, needs of hospital, conditions under which nurses secure free board and training during the two or three years' course and any other information may be had of the superintendent. The hospital is conducted by the Baptist churches of Chicago through a board of twenty-one directors chosen annually by the members of the city churches. It has a thoroughly organized woman's auxiliary and a staff of specialists in all branches of medicine and surgery not excelled by any similar body.

JOSEPH PURVIS, Superintendent.

WOMEN'S FOREIGN MISSION NOTES.

At the October Board meeting Miss Loveridge gave an account of the week spent in Boston with our girls, who go out this Fall, in attending the conference held for the benefit of all out-going missionaries, and which all are requested to attend. The days are spent in prayer, in discussing difficulties which will be encountered, and giving advice even in matters of detail. In this way a very close bond of friendship is established between the missionaries and with the officers of the different cities.

The Scandinavians of Washington are particularly interested in Mrs. Sjoholm of Sweden, who goes to Africa under our society.

Miss Gerda Paulson was a welcome visitor. She is much recruited in strength and hopes soon to return to her work in Japan. Several letters from missionaries were read, one from Miss Danielson of Osaka, who writes of visiting a volcano and looking into its crater. Miss Miller of Norrgong wrote while at Isupur, she is gaining strength and planning for work in the school. The girls do weaving and quilting for which they find ready sale.

Miss Sollman from Swatow is happy in the coming of Miss Traver, and thinks she could not be sent to a more needy place. Both are Training School girls. She rejoices in the gain made in the line of self-support in the woman's class, and while this year only three months' session could be held, she hopes with Miss Traver's help to be able to give eight or nine months. The work is very interesting and encouraging and the workers happy in the work. Miss Covert, associated with Miss Elgie, writes of a gracious outpouring of the spirit in the school. Fourteen have been baptized and of the five remaining three are believers and are only waiting to be a little more grounded in Bible truth. She also writes of the days of anxiety which precede the examinations, when the girls are nervous and timid, but the last time, for the most part their fears were laid aside and the testimony of one little girl might have been that of many when in the meeting for prayer at twilight, she said "I've had prayers answered today. One of them was, I asked Jesus to help me not to be afraid when Miss Elgie would ask me questions and I wasn't afraid at all"—The letter continues: After this came the closing day when the girls would scatter, some going to their own home, some to families of church members near Ningpo. This was a very serious time with the girls as they were going now for the first time really to face the world and their own kindred with their new faith.

Many earnest loving prayers ascended to the father's throne that the girls might each one be faithful, in the testimony of their lives, and that the Holy Spirit might come upon the dear ones in the homes.

As many new pupils have been promised admission as the building will accomodate. Some fathers who have been indifferent or opposed to the education of their daughters are now becoming anxious to have them in the school. One preacher who has had one of the girls in

his home writes "I hope it will be possible for you to take my daughter with the school this year. I would like her to become such a girl as Sin Yuing."

H. F. T.

1318 Masonic Temple, Chicago.

A PROMINENT LAYMAN.

The readers of this journal will be privileged to become acquainted with the faces of some of our leading Chicago laymen. The first to be introduced, if he needs any introduction, is Mr. H. R. Clissold, one of nature's noblemen. Of hardy Canadian stock, he migrated to Chicago about thirty-five years ago. Within a short time he became an important factor in the religious and church life of the West. His enthusiasm and zeal in Sunday school work attracted the attention of the American Baptist Publication Society and he was appointed Sunday School Missionary of Illinois, a position which he held with great acceptance for eight years. In 1880 he removed to Morgan Park and for a couple of years was engaged with Prof. W. R. Harper in his publishing enterprises. For the past 20 years he has been editor and later also proprietor of one of the leading monthly trade journals of the country, *The Baker's Helper*.

H. R. CLISSOLD

He is, without doubt, Morgan Park's "first citizen," and the man most honored in the church. He has held the most important offices in the village government and is now President of the Public School Board. He has been almost permanently the clerk of the church and for a dozen years or more the efficient superintendent of the Sunday school. In the local mission work of the church, he has been as good as an assistant pastor. He was the chairman of the building committee when the church erected its new edifice, and has been its most liberal supporter. He teaches the Berean Bible class, and those who have listened to his thoughtful, clear-cut addresses, will realize the privilege of those who sit under his instruction.

His activity reaches beyond the limits of Morgan Park to every branch of denominational work. For 18 years he was clerk of the Chicago Baptist Association. He served several terms as President of the State Sunday School Association and was re-elected President of the Illinois Baptist convention at the recent meeting at Carbondale. His annual address on that occasion was not theory but practice, and his life speaks even more eloquently than his words. It was an urgent call to plain duty. Two things Illinois Baptists can do: Multiply the amount of local church mission work and stop robbing God. Mission work is sorely needed. It is apostolic. Real success attends it. Any church can do it.

There must be widespread adoption of Christian Stewardship principles.

These words are written by one who was his pastor for over ten years and found him to be "pure gold," in every test of loyalty and service. They are not written for him, but with the hope that his life may be an inspiration to other laymen, and a Gospel call: "Be ye followers of me, even as I also am of Christ."

TRIPLE ORDINATION.

On October 3rd representatives from 26 churches met at the Immanuel Church to consider the advisability of ordaining J. H. Larson, C. C. Smith, and William Hay to the ministry. Dr. Parker was moderator and Rev. C. M. Dinsmore Clerk. The Council voted unanimously reccomending, and the three candidates received ordination the same evening. Drs. Manning, Thomas and Myers gave the addresses. On Sunday, October 14th, a special installation service was held at the undenominational church at Ross, Indiana, where Rev. Mr. Hay is pastor, and Rev. A. R. E. Wyant preached on "The Men We Want for the Ministry."

DEBATE AT THE MINISTERS' CONFERENCE.

At the meeting of the conference in Steinway Hall, on Monday morning, October 22nd, the following ministers were elected to membership: Dr. A. C. Dixon, Rev. J. A. Swanson, Rev. C. O. Dahlen, Rev. G. E. Wallindorf, Rev. J. D. Pope, Rev. Geo. Soltau and Rev. C. M. Dinsmore.

The order of the day was a debate on the resolution: "The Time is Now Ripe for the Immediate Union of Immersed Bodies."

There was a large attendance, including a number of ministers from the other denominations referred to. The Standard gives the following outline of the arguments presented:

Rev. M. P. Boynton, the first speaker on the affirmative, urged that the time is ripe because conditions are mature; further progress in many of these bodies, which are much alike, has ceased; because of the waste and because the spirit of Christ makes for union. Dr. J. R. Straton on the negative believes an ultimate union will occur, but it is not time now for it, because Protestant Christianity has given free scope for individual liberty and some base of union must be defined when it comes. That base must rest in a common faith and life. The deity of Christ of evolution and not of revolution. Rev. W. B. Morris and Rev. A. H. Harnly, the other speakers on the affirmative, argued the time was ripe because the spirit and genius of the twentieth

century is ripe for union and it is right. The differences in the early church did not divide it, and there is not difference enough between these bodies to divide them. Rev. J. M. Linden and Rev. J. M. Moore were the other speakers on the negative. They urged that the union must be one of spirit as well as of body. The divergence of belief between these bodies was shown to be the difference between Calvinism and Arminianism. All cannot accept the New Hampshire confession of faith or agree on the communion question. We are not yet agreed on the essentials and fundamentals. The first speaker on each side was given five minutes to close the debate. It was a live meeting.

RELIGIOUS SAN FRANCISCO.

By Theodore Gerald Soares.

As one looks over the situation in San Francisco and the bay cities, there is one cause for anxiety that he cannot avoid. What a disaster and shame it will be if everything is reconstructed and strengthened except the religious work. What an opportunity for the world to sneer if banks, businesses, shops, homes arise from the ashes, while churches and missions cannot recover. For the present moment of course a church may worship anywhere, for everything is temporary. But if in the coming months the church alone continues its work in shabby, inadequate quarters, while all other interests prosper, it will be a lamentable declaration of weakness. A scoffer on a street car said: "The churches and preachers have been telling us that San Francisco was so wicked that something would be sure to happen. But I notice that when the Almighty was dealing out punishment the churches and preachers got their share like everybody else." A stupid saying, of course, though it may be useful as a warning to us not to be too wise in explaining the ways of the Almighty. But what will the scoffer think if every one recovers from the calamity except the churches and preachers?

It is certain that the religious interests of these cities were never more vigorously prosecuted than they are today. The same hope and courage and determination are to be found in the churches as among the men of business. Services are well maintained everywhere. The membership, although depleted, and with the struggle for daily bread hard and urgent, has never for a moment allowed the church to lose its place of prominence in affection and interest. It is a most noteworthy fact that almost without exception the pastors have received their salaries during the last five months.

I have been able to visit the two leading churches, the First church of San Francisco, and the First church of Oakland. There is a quiet, deep, religious spirit manifest in both of them. Dr. G. E. Burlingame and his people have for the time being a most comfortable home in a church which they have rented. The congregations reach 200. Large and enthusiastic Bible classes for young men and women are an important feature of the work. Several men have recently been baptized. The people are not only hopeful but buoyant.

Dr. H. J. Vosburgh is preaching in the chapel of his church at Oakland to a congregation that fills the room. In the evening an adjournment is made to the sadly broken auditorium, where the ordinance of baptism is administered. As a result of the recent evangelistic services twenty-two of the young people have been baptized.

The other Baptist churches are not less vigorous and active. So far as their power extends all these stricken churches are rising to the emergency in which they find themselves. But their power is limited. Men who have been in large business are obliged to begin life anew. Business is active to be sure, Those who would naturally be looked to for subscriptions of $5,000 cannot give one-tenth of that amount. No one can look into the situation without realizing that the appeal for eastern aid to rebuild the houses of worship is reasonable and inevitable. These men of the West are not lying down in the presence of the difficulty and asking the country to do their work for them. In spite of their lessened resources they are prosecuting all the religious service that was in operation before the disaster. They ask their fellow Christians only for what it is impossible for them to supply themselves. Commercial San Francisco is being rebuilt. The question for the Christians of America to settle is whether religious San Francisco shall be rebuilt. The Y. M. C. A. has had a wonderful response to its appeal. Several of the denominations have already provided for the rehabilitation of their work. It is impossible that the Baptists shall lag behind.—*The Standard.*

CONTRITION.

The night is here and we are sore at heart, and all
The weariness of sin is in the throat; for we
Have spent this day unto ourselves, nor heard the call
To sacrifice. This day we've failed to live for Thee.
The kindly word, the loving deed, the tender tear
Of sympathy—in all we've failed and now we can
But cry aloud to Thee, Dear Lord, that we may hear
Those tend'rest, sweetest words e'er came to ear of man,
When weak and sick with guilt and shame, in sorest need
Of help from Thee, "I will not break the bruised reed."

—*Clyde Tull, in Service.*

CHICAGO BAPTIST YOUNG PEOPLE

CHICAGO ASSOCIATION.

.....Editor

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Ernest C. Robinson ..... Vice-President.
Rupert G. Stronach ..... Secretary.
John Ruthven .....Treasurer

The February mid-winter conferences of the entire city will be in charge of the City Board. Full announcement of the arrangements and of speakers will be given in the December Record.

Kee, in mind the International Convention at Spokane, July 1907.

The Burlington has been declared the official route by the city board.

WEST SIDE DISTRICT.

H. W. Ralph, President, 1146 Wilcox Avenue.

November 29th Second Baptist Church. Sunrise Prayer Meeting. 1000 people will be present. Every union is working for the largest delegation. Every President must bring all his church members. Every pastor is expected to be present and be heard. If you haven't an alarm clock buy one.

Song Service will begin at 6:30 a. m. Large chorus.

Music will be one of the great features. You won't go away hungry. Breakfast will be served by the young people of the Second Baptist church. Full account of the Good Time at Elgin and the Work Committee's meetings held in October and November will appear in the December Record.
the December Record.

Don't forget the Board Meeting to be held at the Trinity Church November 27.

Trinity Church is on Ohio street near corner Robey. Take Robey street cars.

November 5, Work Committee Service, Trinity Church. November 18, Work Committee Service, Millard Avenue. December 9, Work Committee, Messiah Church. December 23, Work Committee, Grace Church.

Complete services will be held in all these churches.

NORTH SIDE DISTRICT.

Have we as young people anything to thank God for this year? Surely, "We are of all people the most blessed." Let's make up a good sized party from each church and attend the Thanksgiving Sunrise Service at the Belden Ave. Church cor. of Belden Ave. and Halsted street Thanksgiving morning. The meeting begins at 6:30 a. m. with a song service under the leadership of a large chorus of young people from the Belden Ave. Union. Rev. R. W. Hobbs of Rogers Park will conduct the service. Breakfast will be served after the meeting.

This will be a soul stirring prayer and praise service which will be a benediction to a young Christian's life.

The Division Executive Board meeting was held at Rogers Park Church on Tuesday evening November 6. The members met at 6:30 and enjoyed supper served by the Rogers Park young people. A goodly number were present and many matters of importance were disposed of.

Our social chairman, Miss Minnie Nelson is arranging a unique series of socials. Mrs. Nelson's plan is to hold a series of union socials of three of four unions located near together until the whole district is covered. At each of these socials there will be a reception given to the city and district officers. This will give an opportunity for the different unions to become better acquainted and also to spend an evening with the different officers who have charge of our work in Chicago.

We regret to lose our Brother Grinnell from our B. Y. P. U., work but rejoice that he has been enabled to enter the Louisville Baptist Theological Seminary and fit himself for greater work in the Master's Kingdom.

The committee in charge of our District Rallies and Conferences is R. G. Stronach, Miss Mildred Cook and Mr. Arthur Bishop. We look for good effective work from this committee.

Some large and effective plans are being laid for our Chicago Mid-Winter Conferences. Complete and detailed reports will be issued later.

ENGLEWOOD DISTRICT.

The Englewood Division is still doing business at the same old stand. While we failed to get our little word in last month it was not because we were idle. There seems to be an improvement in the work of our District, a healthy interest being manifested, not only among the members of the Executive Committee, but the local Unions as well. Many who heretofore have not taken much interest in the work of the District are finding a new field, not of amusement, but of inspiration and service. Let us hope that these conditions, which are so promising of definite results in the Master's service, may continue, yes, and grow.

The Social Conference held at the Normal Park church Friday evening, October 5th, was both interesting and practical in its results. There were about sixty present, the purpose of the Conference being to discuss the various phases of Social Committee work. Our City president, Mr. Dorr, honored us with his presence, and gave us some very practical suggestions, also

outlining a little plan of social activity to aid the city officers in becoming better acquainted with the members of the local unions.

The Inspiration service held at the Englewood Swedish Baptist Church, Friday evening, October 19th was a big success. The roll call indicated 182, but scarcely any one doubts that there were 200 present. Rev. W. E. Chalmers, pastor of the Morgan Park Church delivered the address, using for his subject "The Joy and Cost of the Life Saving Service." We have not here enough space to tell how much we enjoyed his message. The least we can say is that it was one of true "inspiration." We feel safe in saying that many who came, having in mind some definite object in their work, went away determined to be more faithful and zealous in the accomplishment of that purpose, and that others who have never stopped to consider that the work had any definite purpose, were set to thinking. Brother Chalmers was suffering with a severe cold, but seemed to lose all consciousness of it in his earnestness.

A chorus of boys and girls from Morgan Park sang "The Lost Chord" with great credit. Mrs. F. S. Cheney, who directs the chorus, also favored us with a beautiful solo.

God grant that one of the results of this service may be the winning of many souls for the Master. While it is true that one of the important features in connection with B. Y. P. U. work is education, let us not lose sight of the fact that we also are "preachers" of the Great Message. Let us live it.

Begin talking up the Thanksgiving Sunrise Prayer Service, which will be held in Morgan Park, because of the people out there to get in to the city early enough to attend a meeting at one of the other churches. Then, too, those who went last year had such a good time going, another one when they got there, and another coming back, that they will all want to go again. Plans are already well under way for the breakfast, at which we hope to have 200 present.

SOUTH SIDE DISTRICT.

On Sunday, September 30th, a missionary conference, continued from the rally, September 20th, was held at the Memorial Baptist Church. Mrs. W. S. Kinton led the meeting and six of the South Side Unions were represented. The first chapter of "Aliens or Americans?" was discussed and much interest in the missionary movement was manifested.

Many of the Unions of the district were represented by delegates at the Missionary Institute held from October 23rd to 25th at the First Methodist Church in this city.

The executive board meeting, which was to have been held October 14th at the Lexington Avenue Church, was indefinitely postponed. Owing to some misunderstanding the President was not there and the church was not opened, so those who came were unable to do any business.

On Thanksgiving Day, November 29, a sunrise prayer meeting will be held at the Lexington Avenue Church. Breakfast will be served by the young people of that church and good speakers will be provided. Don't forget the time and place.

FRIENDS WITH THE WEATHER.

One wise woman has said that in every season of the year she tries to make friends with the weather. The autumn days are not like the sweet, languid summer, but they open fresh stores of energy. Winter weather has delights, if you meet it as a friend, and not as an enemy. And sunny spring needs no defender. Instead of going through the year growling now at the heat and now at the cold, why not every day make friends with the weather?—*Sel.*

The four qualifications for patriotism are honor, obligation, power and hope, whether it be in the kingdom of men or the kingdom of heaven.—*Selected.*

DON'T FORGET.

The Record desires to call the attention of its readers to the fact that every Baptist in Chicago who keeps abreast with the work of the denomination, and this means more than what is being done in any single city or state, will take our great denominational paper, *The Standard*, which gives each week an accurate and comprehensive review of the status of denominational work throughout the world, in addition to special news from the Northwest.

The Standard is an essential medium of information to the denomination and becomes necessary to every intelligent reader of *The Record.*

The Standard began with August a new serial story, "The Doctor," by Ralph Connor, a captivating story which everybody will want to read. Send your name to *The Standard*, 324 Dearborn street, Chicago, for sample copies, then subscribe. Or if you send $1.00 now you will get the paper for six months and will have the back chapters of "The Doctor" sent you so you will not miss any of the story. Subscribe now.

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Chicago Branch American Baptist Publication Society

CHAS. M. ROE, Mgr. 177 WABASH AVE.

MEN'S MEETINGS.

Conservative England has experimented more with a variety of services calculated to meet the needs of all classes than have we in America. Mr. Phillips, pastor of the Bloomsburg Central church, has an afternoon meeting exclusively for men. The writer knows there is no similar gathering in any of the Chicago gatherings. The British Weekly reports as following the first conference:

The weather was cold and rainy on Sunday afternoon, but nevertheless there was a good attendance of men at the Bloomsbury Central Church for Mr. Phillips' first conference. "In restarting these meetings," he remarked, "we shall aim at making them as unlike an ordinary service as possible. We have services in the morning and evening, and we don't want a third." The Hon. secretary, Mr. A. T. Yates, welcomed the men in the name of the officers of the church. "We want to see this place crammed with men who are interested in some vital subject of the day," he said. He asked those present for their help in making the conferences known, and added that Mr. Phillips would be very grateful if they could give him some hints on the way to reach working men. This was to be a meeting for working men. All of them were working men, though some were more efficient than others. Members were asked to spare half an hour each week, if possible, to make calls and distribute handbills advertising the meetings. "Our leader believes in working men visiting working men," said Mr. Yates. A cordial invitation was also promised to anyone who joined the choir. Mr. Merlin Morgan, the director, is always ready to undertake the necessary training.

Mr. Phillips thinks that there is greater need than ever for conferences on the lines which Hugh Price Hughes made so influential at St. James's Hall. "Are the great questions of the day to be settled from the standpoint of selfishness? Are they going to be settled by newspapers, by members of Parliament, or by Jesus Christ?" he asked. "I do not for a moment think that I would have come to London if I had not believed one thing with my whole soul, that there is no problem in the English life to-day too great for Jesus Christ." The applause which broke out at this point was significant. "If the men of England understood their Bibles and understood the Lord Jesus Christ," added Mr. Phillips, "every problem would be settled. On the other hand, if Jesus Christ does not settle the questions, I do not know what is going o happen. There are rocks ahead. The democracy of England are like a number of men in a boat on the open sea, and they demand the oars. Let them have the oars, but see that Jesus Christ is at the helm." In undertaking these conferences, Mr. Phillips has imposed no light task upon himself. He said he would be compelled to conduct a great many of them, because even if he could secure "star speakers" he was not quite sure that they would treat the questions raised from the desired standpoint.

These conferences are not intended to supply opportunities for discussion. Nor are they to be open to women as well as men, as was the case at St. James's Hall. "It is as if you asked a question and the speaker tried to answer," said Mr. Phillips. He gave three answers on Sunday to the question, "Can a man be a Christian and make a fortune?" "In the first place," he declared, "it is a fact that there are men who have made fortunes who are Christians." As examples, he mentioned Frank Crossley and George Cadbury. Some men are placed in such conditions that they become rich. The inventor of wireless telegraphy, for instance, had not, when he started, the idea of making a fortune. But he made a great discovery, and the result was that money had come pouring in to him. The speaker wished to emphasize this fact, because he had heard so many people say that every rich man is a villain.

The second answer was this: "No man who starts out with the supreme idea of making a fortune can be a Christian." A Christian lives for goodness and not for fortune, not to "do" other people but to do what is right; not to be a millionaire but to be a man; not to crush others, but to lift them up. Christianity is essentially an ideal of service. "From the standpoint of Christianity every business place ought to be as much a temple for service as this chapel is," continued Mr. Phillips. "Suppose I run a newspaper. How do I regard my newspaper? If it is as a place where I can invest my money and make fifteen per cent on it, well, then, I am not a Christian. But if I look at the newspaper as a means of having news, clean and not suggestive, truthful and not sensational, helpful and not otherwise, edifying and not degenerating, then my office is my pulpit and my office is my sanctuary, and I look upon my paper as a means of helping my fellow men. I make a profit naturally and pay my way. 'Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.' Among 'these things' may be a fortune, but the aim of every Christian is righteousness, and the New Testament standard of every business is service, service to God and service to humanity."

"My third answer is this, that a man who has made a fortune, or who is making a fortune, needs all the grace of God to keep him. He is in great danger, in a position of grave responsibility. . . . You can all recall men who have come up to London from the provinces, poor boys, but faithful members of our churches. They have made fortunes in London, but where are they to-day? They have 'made their pile,' but they have lost their God. I do not say that they ought not to have made money, but the more money a man gets the more grace he ought to get."

INVESTMENTS.

Ben Adam had a golden coin one day,
Which he put out at interest with a Jew.
Year after year, awaiting him it lay,
Until the double coin two pieces grew,
And these two, four—so on, till people said:
"How rich Ben Adam is!" and bowed the servile head.

Ben Selim had a golden coin that day,
Which to a stranger asking alms he gave,
Who went rejoicing on his unknown way.
But Selim died, too poor to own a grave;
But, when his soul reached heaven, angels with pride
Showed him the wealth to which his coin had multiplied. —*Helping Hand.*

MEN'S WORK FOR MEN.

The organization of Christian commercial traveling men known as the Gideons has relocated its national headquarters in Chicago. Mr. F. A. Garlick has been appointed national secretary and has opened his office at 52 Dearborn street. Mr. Garlick is a Baptist and member of the Lexington Avenue church, Chicago. Under the general supervision of the secretary the Gideons have taken on new life, one of the methods employed being the dropping of unresponsive members from the roster. This is purely a layman's movement, peculiarly adapted to the needs of commercial traveling men, the purpose being first, to promote Christian fellowship among the members, and second, to win to the cause of Jesus every one of the (estimated) 400,000 commercial traveling men of the United States of America. The means employed are personal work in hotels and other public places where these men congregate; meetings of special character held in churches and missions, also with Y. M. C. A.

In Chicago the Gideons take charge of every Saturday noon meeting at Willard hall, also Sunday evenings in the Great Northern Hotel. To each and all of these sessions everybody is welcome. The Gideons never take a collection, but support their work among themselves.

There are no denominational lines, yet to become a member one must be a member of some orthodox body of Christians, thus preventing any new "ism" and making the church responsible for the character of the members. The discipline of the members remains with the churches. Every member of the Gideons has promised to wear on the lapel of his coat the emblem of the organization—a button with blue background, a white pitcher in the center, from the top of which protrudes a red flame. Where this button is seen it becomes at once an introduction. Many times have unprotected women found the wearer of the Gideon button a favorable bureau of information or even an opportunity for protection during days of journeying from home and familiar spots. The traveling men of the old type recognize the button and put aside their evil stories. Many a small country church prayer meeting feels new life in the presence of one of these men. The atmosphere of hotels has changed, the railway coach is made a house of prayer, and many a discouraged young man who has just begun to taste sin as found in roadmen's lives is halted and turned toward his mother's God.

Men's work for men is the key to the problem "Why do not men attend church?" Business men are educated to look for the article advertised. If we win them we must not deceive them. If Christ is all in all and the One altogether lovely we must "deliver the goods" we advertise. Convert the business man and you convert his business.

The man who goes to meeting to find fault never finds any refreshing.—*Ram's Horn.*

An honest repentance does not stop to bargain on the terms of its reception.—*Ram's Horn.*

Sin is absent treatment of God, but salvation knows nothing of absent treatment of sin.—*Ram's Horn.*

It takes more than a melting mood to soften a hard heart.—*Ram's Horn.*

Please send for our circulars on finishing materials. Ask for Colored Illustrated Catalog.

HUMAN MOTHS.

M. P. BOYNTON.

We are all familiar with the sight of moths flying about a bright light and the floor or ground under that light covered by the singed and dying creatures that have flown too near the flame and heat of the light.

This is in figure what happens at the many beer gardens and amusement parks where intoxicating liquors are sold. This past summer has been the biggest business season of these places. No one knows how many tens of thousands of people have visted such resorts.

I am now referring to the better class of such places. There are three features of this thing to which the attention of Christian people should be called. It is in the power of the Christian public to destroy the hurtful influences of these increasingly attractive and pernicious places.

They are seemingly decent. Much that they offer in the way of amusement is innocent and unobjectionable. The lights are many, the music fine, the amusements attractive, the crowds alluring and every appointment the product of high genius. The result is that multitudes of people go and never stop to inquire whither this whole thing trends. They are blinded by the lights, lulled by the music, entertained by the crowds and amusements and like the moths about the light they are scorched and ruined by the thousands. The very decency of these places constitute their most dangerous element.

They are, therefore, deceptive. A preliminary to doing evil is a tolerance for evil. Well dressed and quietly behaved persons are seen in great numbers drinking spiritous liquors. This grows a certain amount of favor and complacency toward that sort of thing. Many shows are not real clean, and yet, the person is swept on in the current and grows accustomed to the filth. The penny arcades pamper to the lower nature. The very advertisements over the machines prove this charge. Children are thus soiled in soul and mind for life. The games offered are nearly all gambling schemes and would be closed by the police if the officers did their duty.

Thus these pleasure resorts are demoralizing. They grow the liquor habit by enticing temperance people by the music, lights and crowds to look on while others indulge. The devil's keenest and almost successful forerunner of rum is this growing and mischievous business known as the people's play grounds. These places also fill the cheap theaters and send a stream in the direction of the saloons and brothels of fresh young life. Young life called to Heaven but now debouched to hell. Spendthrifts are created and thieves are born in young men who try to keep up the pace set by the crowd "doing" the sights and sounds of these frontiers of perdition. The dance halls are open to all in disgusting promiscuousness. And yet, there are thousands of Christians, so-called, who frequent these resorts, spend their money, dim their vision and blunt their consciences. Draw away from the flame! Don't be a human moth!

THE HABIT OF PRAYER.

"As far back as I can remember," said a wise and good man, "I had the habit of thanking God for everything I received, and of asking Him for everything I wanted. If I lost my book, or any of my playthings, I prayed that I might find them. I prayed walking along the streets, in school or out of school, whether playing or studying. I did this because it seemed natural to do so. I thought of God as everywhere present, full of kindness and love, who would not be offended if children talked to Him."

That man was Dr. Charles Hodge, the distinguished scholar and preacher. How happy all children would be if they were to talk with God as to their father, which he did as a child, and had also the habit of thanking God. Too often when our prayers are answered we forget to give God thanks.

The child who talks with God will not be likely to use bad words at any time. His speech and his heart will be sanctified by communing with One who is perfectly pure and loving, so that only words which are good and pleasant will flow from the lips.

IS IT TRUE?

The following lines have been on the printed page more than a quarter century. Are they true? Are they foolish? Think them over.

"You know very well whether you are a professing Christian or not; you know very well that the dividing line between the Church and the world to-day is—like the equator, or the arctic or antarctic circle—an imaginary line, and that there are men and women sworn of God who sit discussing infinitesimal questions: 'Shall we dance?' 'Shall we play cards?' 'Shall we go to the theater?' 'Shall we attend the opera?' while there are five hundred millions of the race going down to darkness unwarned. These sham Christians will go on, occasionally taking a little religion with the tip of their fingers, sauntering on lazily towards the bar of Christ, until they come in front of God's swift revolving mill, and find themselves to be 'the chaff which the wind drives away.' Oh, how much dead-wood we have in all our churches. The day of judgment will make a fearful thinning out among the professed Christians."—*T.*

The essential difference between great and common men is in the use of opportunities. Genius and mediocrity are not so far apart as many have imagined. Success and failure are separated only a step.

Self-control was the noblest of the pagan virtues. Christianity has given us higher ideals, but self-control still retains a prominent place, and deserves more practice than it gets. The Christian who yields to ill-temper, who is cross, or depressed, or cannot control his tongue, or is lazy, or over-eats, or is a slave to any minor bad habit, needs seriously to consider the fact that he is not yet even up to the pagan standard, let alone the Christian one.—*Selected.*

COOK COUNTY SUNDAY SCHOOL ASSOCIATION.

Since the issue of last month two new teachers' training classes have been definitely located and begun—one in the New Testament, taught by Prof. Soares of the University of Chicago, at the Woodlawn Presbyterian Church, corner Kimbark Ave. and 64th St., and one in the Old Testament taught by Rev. Maurice B. Spayd at the Douglas Park Christian Church, 810 Turner avenue, meeting every Thursday evening.

The association has also a west side Primary Union meeting every Monday evening in the Leavitt St. Congregational Church, the Central Primary Union meeting every Tuesday in Handel Hall, 42 Randolph St., at 2 p. m. and the Central Evening Union meeting every Tuesday at 6:00 in the same place.

Don't forget the noon meeting for the exposition of the Sunday School lessons at Willard Hall every Friday. The Hall is usually full or crowded and Rev. William Evans is showing himself a fine Bible teacher. Altogether the Association is conducting twelve regular meetings for the instruction, every single week—three a day, every Monday, Tuesday, Thursday and Friday. There is also the Sunday p. m. Training in the Third Presbyterian Church at 3 p. m.

In addition during October and November the Association is conducting a series of conventions in all districts and townships of the county. Mrs. H. H. Moninger, of Ohio, a Sunday School expert of great acceptance, is assisting our regular staff of workers in these meetings.

A meeting of special interest will be held in the Oakland Methodist Church on election night addressed by the well known national workers W. C. Pearce and Mrs. May Foster Bryner as well as by Mr. Moninger and Mr. Fred A. Wells.

A splendid concert by a very large male chorus from the adult classes of the county will be given in Orchestra Hall on the evening of November 22. The hall should be crowded.

I. B. BURGESS.

LECTURES BY SHAILER MATHEWS.

Professor Shailer Mathews will give a series of five Monday night lectures on "The Messianic Hope," at the new Hyde Park Y. M. C. A., Madison Avenue and Fifty-third street, Chicago. His lectures on this subject have never been delivered in Chicago before, and this is a rare opportunity to hear them. The dates are all on Monday nights, November 19 to December 17 inclusive. Admission will be by tickets, which may be secured from certain persons in any of the Hyde Park churches or by addressing Walter L. Runyan, 5730 Ellis Avenue, Chicago.

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(*Continued from page 12.*)

clothed banquet tables in our church parlors there gathered on Tuesday evening, November 13, about one hundred and sixty of our people and their friends, for the annual banquet of our Men's League.

The ladies of the church, who so kindly consented to prepare the dinner, had ready a most delicious repast, and in the serving of it were very ably assisted by the young ladies.

They deserve great credit for the success of the dinner, and the League wishes to thank most heartily all those who assisted either personally or by donations.

After all had reached their places, President S. H. Trude called on Dr. de Blois to ask the blessing, after which dinner was served.

An atmosphere of cheer and hearty good will pervaded the room and evervone seemed to be thoroughly enjoying the evening.

Dinner being completed, President Trude, acting as toastmaster, asked Dr. de Blois to say a few words to us.

Dr. de Blois said that he was glad to see so many present, and spoke of the fine progress of the League in the past and the fine progress so far this year, and urged that we all put forth our earnest efforts and vigor in the interests of the League and make this the most successful year of all.

Mr. Samuel E. Kiser, editor of the Alternating Current column of the Record-Herald, then gave us a very interesting talk on his work, and illustrated by reciting some of his humorous poems, which were much appreciated, causing much amusement by the play on words in, and humor of, his poems.

Mrs. Glen Wood and Miss Maribel Tucker of our most excellent choir then delighted all by singing a very pretty duet, responding with an encore much to the pleasure of all present.

Dr. Francis Shepardson, a Baptist and professor in the University of Chicago, then spoke to us very ably on "Individuality in Our Republic." Among other things he said that what made saloons and things of that ilk possible was either the lack of individuality or possession of it and being hedged around by conventionality, and hence people sit still and nothing much is done to abolish these evils. He also urged the assertion of our individuality in the interests of the community in which we live, and said that our heritage was the individuality of the past. It was a very inspiring talk and much enjoyed.

Here there apeared some of our League talent in the form of our League Octette, who sang for us very acceptably and was much enjoyed. This is a new feature of the League work and is proving a fine success.

Great interest was also taken in the talk on "A Citizen of No Mean City," by Judge-elect Judson F. Going of the Municipal Courts to be. He said that Chicago had an enviable code of municipal laws, and claimed them as the best.

He also remarked that we wanted to prevent crime and then we would not need the reforms.

With two or three exceptions the justices of the peace have been good, he thought, and said there was need of individual consecration to the purpose in life God has given, and that one man with God with him could rout a thousand.

He interspersed his remarks with illustrations in the form of stories.

The octette then ended the evening with a humorous selection.

The banquet and evening proved a most enjoyable and successful one, and all who aided in any way in the furtherance of the evening's success are to be congratulated.

The League wishes to give its most hearty thanks to all who entertained us or who aided in any other way.

It was voted a great success.

Success for the League!

FRANK W. GALE,
Dept. Ed., Men's League.

JOURNAL OF THE CHURCH.

BY R. R. KENNAN.

October 1, Monday—First meeting of the week of Prayer. Topic:—"How Christ Helps." This evening's topic:—"How Christ Helps the Anxious."

October 2, Tuesday—Prayer Meeting. Topic:—"How Christ Helps the Sorrowful."

October 3, Wednesday—"Prayer Meeting. Topic:—"How Christ Helps the Sinner."

October 4, Thursday—Prayer Meeting. Topic:—"How Christ Helps the Christian."

October 5, Friday—Prayer Meeting. Topic:—"How Christ Helps the Young."

The Ladies' Benevolent Society held its first meeting of the season. October 7, Sunday—Sermons by the Pastor. Topics:—"The Higher Hopefulness" and "Is There a Future Life?"

October 8, Monday—Annual Rally of the Amoret Henson Guild.

October 9, Tuesday—Annual Rally of the Men's League.

October 10, Wednesday—Prayer Meeting and Annual Rally of the Sunday School Workers. Address by Mr. W. C. Pierce. In the afternoon, the Young Ladies' Missionary Society held its first meeting of the season.

October 11, Thursday—Annual Rally of the Girl's Fidelity.

October 12, Friday—First Fall Meeting of the Woman's Missionary Circle. Annual Rally of the Christian Endeavor Society.

October 13, Saturday—Re-organization of the Boy's Club.

October 14, Sunday—Sermons by the Pastor. Topics:—"The Richer Experience," and "The Secret of Power."

October 17, Wednesday—Church Prayer Meeting. Topic:—"The Word of God the Key to Life." Prov. 2:1-5.

October 19, Friday—Ladies' Benevolent Society Meeting. Christian Endeavor Meeting. Topic:—"Faithfulness." Leader,—Mr. James Barron.

October 20, Saturday—Boys' Club.

October 21, Sunday—Sermon by the Pastor. Topics:—"The Clearer Vision" and "The Clue of the Tangled Maze."

October 24, Wednesday—Weekly Prayer Meeting. Topic:—"God's Conditions for a Refreshing." 2nd Chron. 7:12-22.

October 26, Friday—Christian Endeavor Meeting. Topic:—"Christian Stewardship." Leader, Robert Leland.

October 28, Sunday—Sermons by the Pastor. Topics:—"The Whitened Harvest;" and—

October 29, Monday—Annual Meeting of the Amoret Henson Guild.

October 31, Wednesday—Church Prayer Meeting. Covenant Meeting.

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Dunigan, Charles, 3110 S. Halsted St.
Everett, Miss F. E., 4811 Prairie Ave.
Follett, Miss E. E., 4909 Champlain Ave.
Hansen, Miss Marie, 3205 Indiana Ave.
Hasbrook, Mrs. M. O., 5409 Indiana Ave.
McMahan, Miss S. C., 4535 Greenwood Ave.

AMID THE THRONG, REVEALING EACH TO EACH.

By Hubert C. Herring, D. D.

A tribute to the work done at Chicago Commons and like settlements, in bringing together the foreign and native population of our country.

The throngs of men from all the world pour through
Our gates in turbid flood of various dye,
The clash of strange and warring tongues falls harsh
Upon the ear. The nations meet upon our shores.

They bring to us their poverty and wealth,
Their virtue and their vice, their loves and hates,
And age-long custom binding all with bands
Whose strong and sullen grasp will long resist decay.

How shall they learn to live with us, and how
Shall we find grace to comprehend their ways?
What magic touch can mould us into one
And from us twain create the coming Golden Age?

How blest are they who in the mind of Christ
Can stand amid the throng revealing each
To each and reaching hands of peace can clasp
And join the hands of those whose hearts would draw apart.

Denied to them are earthly place and praise.
Their souls oft sink with hopes deferred or dead.
But sweet reward of peace is theirs, and bread
Of toil, and satisfying dreams and neighbor love.

"TAKE HEED."

I was sitting in the train waiting for it to start from the main depot, when in walked two gentlemen, who made themselves very comfortable, setting down their packages and settling back for a rest.

A train which was on the track next to us slowly moved out, and these two gentlemen commented carelessly upon it. All of a sudden one of the men noticed the time for the train which they were to take had passed and that they had watched it go. It was the last train that afternoon to the place they were going. Jesus hath said, "I am the way, the truth and the life," but many men do not heed it. They carelessly continue in their own way.

YOUR SPEECH.

Language is an index of character. "Thy speech betrayeth thee," said the serving maid to Peter the disciple; it discovered to her both Peter's Galilean accent and his cowardly character. We often forget this. Socrates said, "Speak that I may see thee;" our own pungent Emerson declared "What you are speaks so loud that I can not hear what you say," and in that terse sentence shows us that character lies back of words and actions. Murder will out, is an old proverb, and so will character, and a person's speech is a fairly good index of character. "Out of the abundance of the heart the mouth speaketh." Bitter waters can not flow from a fountain that is pure and sweet. In the twelfth chapter of Judges we read how that the Ephramites betrayed their identity and met their death because their speech betraved them. The metal of a bell is known by its sound, birds reveal their nature by their song, and man discovers to us his true self by his talk. Are you serious or shallow; are you censorious or charitable; are you learned or ignorant; are you worldly in thought and disposition, or are you spiritually minded and dominated by the mind of the master? Be sure that whatever is your true character and disposition will come out in your speech. The fathers of the faith had much to say about the language of Canaan, meaning the disposition and ability to speak on religious subjects. This form of speech is fast going out of fashion, and yet it is a distinguishing trait of the spiritually minded. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly," and these states are revealed in our conversation. "Owls cannot sing the carol of the lark, nor can the nightingale hoot like the owl" is one of Spurgeon's quaint sayings. We need to guard our words as well as our actions. Most important of all; let us cultivate and develoo such characters that without thought or concern on our part our actions and our speech shall be just what we would have them to be, for "By thy words thou shalt be justified and by thy words shalt thou be condemned." Matt. 12:37.

When a stranger comes to your church don't keep out of his way, but treat him as you would want to be treated.
Ram's Horn.

A great deal of energy is wasted worrying over the criticism of the Bible that would work wonders if applied to the practice of the Bible.

If you took care of your physical being as poorly as you do your spiritual being you would be all in in a short time.

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FAITH AND THE FUTURE.

GUISEPPE MAZZINI.

Faith requires an aim capable of embracing life as a whole, of concentrating all its manifestations, of directing its various modes of activity, or of repressing them all in favor of one alone. It requires an earnest, unalterable conviction that that aim will be realized; a profound belief in a mission and the obligation to fulfill it; and the consciousness of a supreme power watching over the path of the faithful towards its accomplishment. These elements are indispensable to faith; and where any one of these is wanting, we shall have sects, schools, political parties, but no faith,—no constant hourly sacrifice for the sake of a great religious idea.

Now we have no definite idea, no profound belief in an obligation entailed by a mission, no consciousness of a supreme protecting power. Our actual apostolate is a mere analytical opposition; our weapons are interest, and our chief instrument of action is a theory of rights. We are all of us, notwithstanding our sublime presentiments, the sons of rebellion. We advance like renegades, without a God, without a law, without a banner to lead us toward the future. Our former aim has vanished from our view; the new, dimly seen for an instant, is effaced by that doctrine of rights which alone directs our labors. We make of the individual both the means and the aim. We talk of humanity—a formula essentially religious—and banish religion from our work. We talk of synthesis, and yet neglect the most powerful and active element of human existence. Bold enough to be undaunted by the dream of the material unity of Europe, we thoughtlessly destroy its moral unity by failing to recognize the primary condition of all association,—uniformity of sanction and belief. And it is amidst such contradictions that we pretend to renew a world.

Right is the faith of the individual. Duty is the common collective faith. Right can but organize resistance: it may destroy, it cannot found. Duty builds up, associates, and unites: it is derived from a general law, whereas right is derived only from human will. There is nothing, therefore, to forbid a struggle against right; any individual may rebel against any right in another individual which is injurious to him, and the sole judge left between the adversaries is force: and such in fact has frequently been the answer which societies based upon right have given to their opponents.

Societies based upon duty would not be compelled to have recourse to force; duty, once admitted as the rules, excludes the possibility of struggle; and by rendering the individual subject to the general aim, it cuts at the very root of those evils which right is unable to prevent, and only effects, to cure. Moreover, progress is not a necessary result of the doctrine of right; it merely admits it as a fact. The exercise of rights being of necessity limited by capacity, progress is abandoned to the arbitrary rule of an unregulated and aimless liberty.

The doctrine of rights puts an end to sacrifice, and cancels martydom from the world: in every theory of individual rights, interests become the governing and motive power, and martydom an absurdity; for what interest can endure beyond the tomb? Yet how often has martydom been the initiation of progress, the baptism of a world!

Faith, which is intellect, energy, and love, will put an end to the discords existing in a society which has neither church nor leaders; which invokes a new world, but forgets to ask its secret, its Word, from God.

With faith will revive poetry, rendered fruitful by the breath of God and by a holy creed. Poetry, exiled now from a world a prey to anarchy; poetry, the flower of the angels, nourished by the blood of martyrs and watered by the tears of mothers, blossoming often among ruins but ever colored by the rays of dawn; poetry, a language prophetic of humanity, European in essence and national in form,—will make known to us the fatherland of all nations hitherto; translate the religious and social synthesis through art; and render still lovelier by its light, Woman, an angel,—fallen, it is true, but yet nearer heaven than we,—and hasten her redemption by restoring her to her mission of inspiration, prayer, and pity, so divinely symbolized by Christianity in Mary.

The soul of man had fled; the senses reigned alone. The multitude demanded bread and the sports of the circus. Philosophy had sunk first into skepticism, then into epicureanism, then into subtley and words. Poetry was transformed into satire.

Yet this was not the death agony of the world. It was the conclusion of one evolution of the world which had reached its ultimate expression. A great epoch was exhausted, and passing away to give place to another, the first utterances of which had already been heard in the north, and which awaited but the Initiator to be revealed.

He came,—the soul the most full of love, the most sacredly virtuous, the most deeply inspired by God and the future that men have yet seen on earth,—Jesus. He bent over the corpse of the dead world, and whispered a word of faith. Over the clay that had lost all of man but the movement and the form, he uttered words until then unknown,—love, sacrifice, a heavenly origin. And the dead arose. A new life circulated through the clay, which philosophy had tried in vain to reanimate. From that corpse arose the Christian world, the world of liberty and equality. From that clay arose true man, the image of God, the precursor of humanity.